AN EXPLANATION OF THE SOLEMN ADVICE,

Recommended by the *COUNCIL* in *Connecticut Colony*, to the Inhabitants in that *Jurisdiction*, Respecting the Reformation of those *EVILS*, which have been the Procuring Cause of the late *Judgments* upon *New-England*.

By Mr. *James Fitch*, Pastor of the Church in *Norwich*.

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1 Sam. 7. 3. *And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only, and he will deliver you out of the hand of the* Philistines.

2 Chron. 19. 4. *And* Jehoshaphat, *&c.*

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To the Reader,

CONcerning thoſe Brief and Nervous Diſcourſes which are emitted herewith, the Reverend and Worthy Author, had no thoughts of Publiſhing them, until ſuch time as others did Importune him thereunto. As for the firſt Treatiſe, it was thus occaſioned.

In the diſtreſſing time of the late War with the *Indians* in *N-England*, many of the Rulers (both Civil and Eccleſiaſtical) in *Connecticut Colony*, being ſenſible that publick Judgements ſeldome come, but as Intimations of Heavens diſpleaſure; and that then, of all Men the Leaders of the People are concerned to enquire into the Cauſes of the Lords Controverſie, 2 *Sam.* 21.1. they did accordingly meet for that purpoſe. The Miniſters drew up in writing what they conceived to be the mind of God, reſpecting the ſolemn Queſtion before them; which *Reſult*, was approved of by their Magiſtrates, and Recommended to the Conſideration of the Inbabitants in that Juriſdiction. This faithful Servant of Chriſt, did wiſely take hold on that opportunity,

in his publick Miniſtry to inſiſt upon both the *Malady* and the *Remedy*, which there is ſo great cauſe to be enquiring into, and did reduce his Inſtructions into a *Catechetical Method*, for the better edification of the younger ſort in his Congregation. Sundry Perſons of Worth and Judgement happning to be preſent at ſome of thoſe Exerciſes, were very earneſt to have them made more publick; to gratifie whoſe deſires, the Worthy *Author* has been prevailed with to grant the Copy of what was more inlargedly *viva voce*, delivered. A Diſcourſe of this nature is very ſeaſonable and needful; and I hope will be bleſſed for the good of many.

As for the ſmall tractate, reſpecting the *Chriſtian Sabbath*; the Author has (ſo far as I am able to diſcern) with very good judgement and in few words, aſſerted and proved the Truth whoſe confirmation he has undertaken. The moſt plauſible Argument, which our *Jewiſh Sabbatarians* inſiſt upon is, their pretending the Morality of the fourth Commandment. Nor do we deny but that by virtue thereof, a *ſeventh part of time*, or one day in the *Hebdomadel Revolution*, ought to be kept as an holy Reſt unto God. But it is evident, that ſome expreſſions in the *Decalogue*, do in a peculiar manner reſpect the *Jewiſh State*. This is true of the Preface to the Moral

Law;

Law; and of the promiſe annexed to the fifth Commandment; and ſome particulars in the tenth Commandment, are accommodated to the then ſtate of *Iſrael.* And why ſome Expreſſions in the fourth Commandment may not be ſo too, our ſeventh day Men have as yet given us no ſolid and ſufficient reaſon. Nay, the Learned *Jews* themſelves acknowledge it to be ſo. And therefore they are not offended when they ſee Chriſtians doing ſervile works upon the ſeventh day of the week, for they ſay the *Gentiles* are not obliged to the ſtrict and legal obſervation of their Sabbath. The Jews in *Amſterdam* told *Jackſon*, *Sands*, and other keepers of the ſeventh day, that except they were alſo Circumciſed, their obſervation of that day was groundleſs. There is no place in the New Teſtament which the *Jews* do ſo much object againſt Chriſtians as *Mat.*5.17,18. They perverſely cavil and ſay, that the Apoſtles did act contrary to the Doctrine of their Maſter Chriſt, by telling Men that they ought not to obſerve the Ceremonial Law, *R. Maimon*(*In miſna* L.1.C.9.) has a whole Chapter full of Blaſphemy againſt theſe who teach that the Law is deſtroyed in whole or in part. The moſt Judicious and Learned of our Writers, acknowledge that the place mentioned has reſpect both to the Ceremonial and to the

Moral

Moral Law; And that as τὸ καταλῦσαι is set in opppoſition τῳ πληρωσαι as deſtroying is oppoſite to fulfilling, Chriſt did not evert the Ceremonial Law: He did himſelf conform to the Ceremonies of the Law, and require other men to do ſo, as long as the Author of that Law did ſee meet to continue it; and every way fulfilled thole *Types* which pointed at the *Meſſiah* that was to come. Our *Iewiſh Sabbatarians* who abuſe thoſe words of Chriſt to countenance their Error; might as well from thence argue that the Ceremonial Law is ſtill in force. For its certain it was not aboliſhed until every tittle contained therein was fulfilled. It has been objected, that Chriſtians in the Primitive times obſerved the ſeventh day. The Chriſtian *Iews* in the Apoſtles time had a religious reſpect, not only for the ſeventh day Sabbath, but for Circumciſion and other Ceremonies, until ſuch time as the *Iudaical World* was utterly deſtroyed, but the Apoſtles never allowed Chriſtianized Gentiles ſo to *Iudaize*. The *Ebionites* kept the ſeventh day, but they were never accounted true Chriſtians. The *Conſtitutions* which paſs under the Name of *Clement*, L 7. C. 24. commend the obſervation both of the ſeventh and of the firſt day of the week. And *Euſebius* ſpeaks of ſome that obſerved both dayes. Such Chriſtians were

were certainly leavened with *Iudaiſm*. At this day, the *Abyſſine* Chriſtians obſerve the ſeventh day, they alſo obſerve Circumciſion; and if Men will *Indaize* in one particular, it is not to to be wondred at, if they be left to *Indaize* in more. Of later times there have not been many of any great Fame or Note in the World, that have ſtood up for this Opinion. There was in *England* formerly *Braborn* and *Trask*; but they afterwards recanted. Within theſe few years, Mr. *Bramfield* of *Sherborn* was ſtrangely drawn away into this Error. But his weightieſt Objections are anſwered, with great judgment and candour, by the Reverend Mr. *William Ben* of *Dorcheſter* in *Dorſet* (a Man whoſe Converſion was occaſioned by a Sermon of his own; after which he continued an eminent Light in the Church of God for fifty years together; and than whom I never knew Man upon Earth that did maintain a greater intimacy of Communion with God) Nor has Mr. *Bramfield* made any Reply to Mr. *Ben*'s Book, ſo far as I have ſeen or heard.

As for the preſent *Jewiſh Sabbatarians* in *Connecticut Colony* they out-do all their Predeceſſors, as to Inſolent Behaviour, being arrived unto that height of impudent Prophaneneſs, that they fear not in the ſight of the Sun, to bid defiance unto the Chriſtian Sabbath, by following the ſervile works of their particular Callings on the Lords Day. So that it was high time for the Magiſtrate

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who is *Cuſtos utriuſq; tabulæ*, to interpoſe. And truly if it had not been ſo, there is reaſon to fear that the hand of Heaven would have done the Magiſtrates work, after a far more terrible manner. We cannot with truth affirm, that viſible Judgments from Heaven have befallen Chriſtians, for not religiouſl obſerving the ſeventh Day, but Hiſtories abound with Examples of Gods awful and tremendous puniſhments, inflicted upon the Prophaners of the Lords Day; which is a very convincing Argument, that the obſervation of the *firſt day of the week* is of Divine Inſtitution.

Concerning the Objector here Animadverted upon; the truth is, his Allegations are feeble and frivolous, ſo that ſome may think 'tis pity a Man of Mr. *Fitch*'s Strength and Ability, ſhould be improved in a Service which a far meaner hand might with eaſe have undertaken. Yet conſidering, that ſometimes as ſenſeleſs an *Apoſtate* as *Mahomet* was, may poſſibly leven a World of deluded Souls, if due care be not taken to prevent it; others have judged it neceſſary that he ſhould be anſwered κατα ποδας What is written will tend either to his Converſion (which if poſſible the Lord grant) or elſe to his being left the more inexcuſable & condemned in himſelf, while he oppoſeth the light of Truth. The *Apoſtle* does both allow and require, that ſome and in ſpecial *Judaizers* ſhould be *rebuked ſharply*, that they may be ſound in the faith, *Tit.* 1.13. Had the *Antichriſtian Sabbatarian* here refuted, only modeſtly ſcrupled whether the ſeventh day were not ſtill of Divine Inſtitution, more gentleneſs in Expreſſion would have been uſed with him; but he is not a perſon to be *Saved* in that way. If by any means he be plucked out of the fire, neither himſelf, nor thoſe that have aimed at his Salvation, will be ſorry, *Jude* 23. The Lord give a bleſſing to Faithful Endeavours, and vindicate his Truth, Name, and Sabbath, in ſuch a way as ſhall be moſt for his own Glory.

Boſton *July*. 1683. *INCREASE MATHER.*

In Order to ſome *Explication* of the Solemn Advice, which our Honoured Magiſtrates did in the Time of our Calamity, ſend abroad unto the ſeveral Churches and Congregations in this Colony, we have occaſion to reflect upon both

THE Provocations of *New-England*, and the Impediments of Reformation; and to make way for the following Diſcourſe: we may conſider what *Moſes* that great Prophet of the Lord, and chief Ruler in *Iſrael* did inculcate upon that People in *Deut.* 9.7. *Remember, and forget not how thou provokedſt the Lord thy God to wrath in the Wilderneſs.*

We ought to have and hold a remembrance what our Tranſgreſſions have been, by which the Lord hath been provoked to wrath againſt us.

1. The Remembrance ought to be clear and full: the Pen-men of the Holy Scriptures

were moved by the Spirit of God, to Record clearly and fully the Provocations of which the People of God had been guilty, as is manifeſt in *Pſal.* 78. *&* *Pſal.* 106. and through the Hiſtory of the Church in the Book of God, and ſome of the ſpots of the moſt beautiful Saints, God would not ſuffer theſe to be forgotten and left out of the Holy Scripture Record, 1 *King* 15.5. *Pſal.* 106.32,32.

2. The Remembrance ought to be affectionate, with a heart ſuitably affected; Remembring what our cares and fears, grief and tears were in that day, when the wrath of the Lord appeared to be a conſuming fire, and we as combuſtible matter; and had not the Lord quenched the fire of his wrath, with his own Bowels of Mercies, we had periſhed, *Ezek.* 16 61. *Lam.* 3.19,20.

3. The Remembrance ought to be particularly Reforming, conſidering how our ſins have driven us into a perillous ſtate, and we ready to periſh in the Ocean of miſeries, and ſhall we again provoke the Lord to wrath? will he not be angry until he hath conſumed us? *Ezra* 9.14. if we do not remember our Provocations to our Humiliation and Reformation, the Lord will remember them againſt us, to our own confuſion and deſtruction; although

though we waſh our ſelves as with Nitre, and take much Sope, yet our iniquities are marked before the Lord, *Jer.*2.22. *Pſal.*50.21,22.

And we may ſee what Record of Providences reſpecting a People or particular perſons is moſt agreeable to holy Scripture Rule: That Record which doth declare the Righteous acts of the Lord & our unrighteous deeds, the ſuperabounding Grace of God although our ſins have abounded: That Record which doth ſet forth the Lords Juſtice, Mercy, Truth, Faithfulneſs and Almighty arm, by uncovering the feebleneſs, fickleneſs, falſeneſs, & many other bitter Provocations, both of Rulers & people, *Dan.*9.7, 8. This is moſt like the Record in Holy Scripture, and the Church Hiſtory therein contained: but ſuch a faithful Record ſeldom comes forth in that age in which the then preſent Providences were acted, few will ſuffer a plain Remembrance of their Provocations, but the Lord hath hitherto provided ſome faithful Recorder, who hath left that in Record to ſucceeding Ages, which the preſent Generation would not endure to hear of, *Pſal.* 10,4. *Rom.*3.5. *Pſal.*78.36,37,38.

And that we may have and hold a convincing, hearty & Reforming effectual Remembrance what our Provocations have been; let

us consider according to that most Solemn Advice of our Rulers.

First, What that sin is which is the root actually and nextly of all the other sins?

An. Apostasie from the true Religion, considered not only absolutely but comparatively as it is a declension from the stricter part of Religion, or a decay of the Beauty of a Religious Profession, and this Apostacy doth shew it self in the various degrees of it, and in the bitter fruits and effects of the same.

1. Apostasie may be taken either Absolutely, or Comparatively. 1. Absolutely, and so its a total turning from the Faith, 1 *Tim.* 1.19,20. and thus the Apostate is become a Blaspheming Infidel; or a falling from Profession to Prophaneness; & thus the Apostate is turned like the Dog to his Vomit, 2 *Pet.* 2.22. or a forsaking all Godliness, and godly wayes, and loving the present World; and thus the Apostate is become a meer Worldling, 2 *Tim.* 4.10.

2. Or Apostasie taken Comparatively.

1. In comparison of that which these Professors have been and done, and thus they are not the lovers of God, and doers of good works, which sometimes formerly they have been, *Rev.* 2.4 5.

2. Fallen

2. Fallen away in compariſon of the examples of their godly Predeceſſors, whoſe Children they are after the Fleſh, but not after the Spirit, *Joh.* 8.37.44. a noble Vine, and right Seed in reſpect of their Parentage, but a degenerate Plant in reſpect of their own practice, *Jer.*2.21. and have gone away from the Ordinances of the Lord, from the dayes of their Fathers, and not kept them in that purity and power, as they were left with them by their Predeceſſors, *Mal.*3.7.

3. In compariſon of what they yet profeſs in words to be, but compare their words, and their works, and it is manifeſt that their works do deny what in words they profeſs, *Tit.* 1.16 concerning that abſolute Apoſtaſie, it is not ſeen in many in *New-England*, nor uſually ſeen in any, unleſs it be in ſome who at firſt are left to Doctrinal Prophaneneſs, by falling into damnable Hereſies, 2 *Pet.*2.1. and are afterwards given up to practical Prophaneneſs, Infidelity and Atheiſm: But as to this comparative and gradual Apoſtaſie, how far *New-England* is declined from being *New-England*, I muſt leave to the wiſe hearted to judge, and thoſe only are beſt able to judge of this, who are kept in an awakened broken-hearted, and humbly-believing frame, by frequent heart-

ſearching and ſelf-emptying tryals.

And this comparative Apoſtaſie doth appear.

1. In Declenſion from the ſtricter part of Religion: an apoſtatizing Profeſſor in his conſultations and contrivements, will chuſe the licencing part of that inſtruction given by Chriſt, to be wiſe as Serpents, but he refuſeth that reſtrictive part to be harmleſs as Doves, *Mat.* 10. 16. but happy is he who is harmleſly wiſe, and yet wiſely harmleſs. An Apoſtatizing Church is intenſely ſet to the extenſion of Church Liberties to the utmoſt extremity of them, that is the licencing part, but will be remiſs in the exerciſe of Church Diſcipline, and to keep the difference clear between the clean and the unclean, that is the ſtricter part of Religion, *Ezek.* 22. 26. An Apoſtatizing Profeſſor will catch at Chriſtian Liberty to pleaſe the fleſh, *Gal.* 5. 13. but will not ſit as with a knife at his Throat, as the wiſdome of the Spirit of God doth warn in that matter him who is given to appetite, or any ſenſual affection; this is the ſtricter part of Religion, *Prov.* 23. 2. A withering Profeſſor in the midſt of all his Apoſtatizing and degenerate Practiſes wanteth not wit, nor will, zeal nor courage, to do ſome duties in which he can

pacifie

pacifie Conſcience and pleaſe corruption, can honour God and exalt himſelf, and be as *Ephraim*, like the Heifer that loveth to tread out the Corn, *Hoſ.* 10. 11. But as to thoſe Duties in which there muſt be a crucifying of the fleſh and the affections, *Gal.* 5. 24. and an annihilating the idol ſelf, and that the caſting away ſelf ſhall be the way to ſave himſelf, and the hating of life ſhall be the only way to keep it to life eternal, *Joh.* 12. 25. whatever a believing Conſcience may tell an Apoſtatizing Profeſſor of the truth of theſe things, yet an unbelieving and backſliding heart will draw back, for he loveth pleaſures more than to pleaſe God, and the praiſe of Men more than the praiſe of God, *Joh.* 12. 42, 43. and thus the declenſion is from the ſtricter part of Religion.

2. Or a decay of the beauty of a religious Profeſſion, and this is uſually ſeen:

1. Either in a palpable neglect of ſome known duty, in which it may be ſaid of him, *thou lackeſt one thing*, Mark 10. 21. and is as the deficiency or want of ſome part and member in the body which marreth the integrity and compleatneſs of the Man.

2. Or ſome notorious diſordering and diſplacing of duties, that one ſervice comes in

the time and place of another, and not doing that which is comely, 1 *Cor.* 7. 35. and this is as a member of the Body out of its proper place, and a want of that beautiful and joyful thing called Order, *Col.* 2,5.

3. Or a greatning and heightening the respect unto some lesser duties, but a neglecting and not having a proportionable regard to the greater duties, *Mat.*23.23. and this is as the excessive greatness of a Member above its natural proportion.

4. Or a want of that true, godly, amiable countenance, with which a Service should shine, that mixture of a true Gospel, white and ruddy Complexion, which is made up of a temperate mixture of divers Graces at once manifest, and may be compared to the Mirrh with the Spice, the Wine with the Milk, *Can.* 5. 1. But a declining Professor is either indiscreetly zealous, *Rom.* 10.2. or luke warm, neither hot nor cold, *Rev.* 3.16. he is either Schismatically censorious, and saith, *Stand by, I am holier than you, Isai.* 65 5. or is so promiscuously temporizing, that he is mixed among the People, and as a Cake not turned, *Hosea* 7. 8.

The Conclusion of this is, that the Lord in judgement doth withhold from Apostatizing Pro-

Profeſſors, thoſe beautiful viſions, and tranſforming Diſcoveries of his Glory, 2 *Cor.* 3. 18. he doth withdraw the riſing Beams of the Sun of Righteouſneſs, and the ſhadows of the Evening are ſtretched upon them, *Jer.* 6.4 5. and the temptations of Satan, and the World doth look upon them, and make them Sunburnt, and Black, *Cant.* 1.6. and the Beauty of their viſible Profeſſion, doth languiſh as with pining ſickneſs, their love decayeth and waxeth cold, and iniquity aboundeth, *Mat.* 24. 12. and if there yet remain ſome good things with an Apoſtatizing People, *yet how is the Gold become dim*, Lam. 4. 1. their Profeſſion hath loſt much of that golden ſplendor, and precious and pleaſant luſtre. And thus Apoſtacy conſidered as a decay of the beauty of a religious Profeſſion, and this maketh way for the clearing of the Reaſon, why Apoſtaſie is the root of other ſins; and that is,

1. Becauſe other ſins in nature follow this, and they are as branches or bitter fruits: the ſin of omiſſion, is in nature before the ſin of commiſſion; a neglect of what ought to be done, before the practice of that which ought not to be done; a forſaking the Fountain of living Waters, and then follows, *our hewing Ciſterns, broken Ciſterns which can hold no Water*, Jer. 2.13.

2. The

2. The other ſins are (through the Lords juſt judgement) a puniſhment of the former. Apoſtaſie, is puniſhed with many vices, that where Apoſtaſie comes in, behold a troop of other ſins follow, *Pſal.* 81. 11, 12. 1 *Tim.* 5. 24,25. But of this in that which followeth. Thus Apoſtaſie hath been conſidered in the kind quality of it: Now in the next place we may ſee how it ſhews it ſelf in the degrees of it.

The Queſtion is, *What are thoſe degrees and ſteps in which this Apoſtaſie doth ſhew it ſelf?*

Anſ. Apoſtaſie doth ſhew it ſelf in the neglect of ſeveral Duties of Gods Worſhip, or of Family Duties, or private Chriſtian Meetings, and at laſt in the neglect of the Publick Worſhip of God.

1. Apoſtaſie beginneth in ſecret, in the neglect of ſecret Prayer, that which is called cloſet Prayer, or praying alone, *Mat.* 6. 6. or in the neglect of ſelf examination; that which is called a judging a Mans ſelf, 1 *Cor.* 11. 31. to judge our ſtate whether it be happy or miſerable, to judge our daily way and particular actions, whether they be good or evil, and to this is requiſite ſome convenient ſeaſon daily, and a Conſcience and Heart awakened to improve the timely way of Self examination,

Lam. 3.40. *Jer.* 8.6. And the neglect of these Duties is, either total, as those who have cast off secret Prayer, and Self-examination, and do neglect any set, solemn and steady attendance to these duties, *Job* 15.9. unless it be in some fit of distress, and then they cry to God, and say, *Arise and save us*, Jer. 2.27.

2. Or if they do daily attend to these Duties, and yet neglect that which is of most personal and special concernment to their own Souls; you may be in a secret place with a Friend, and have much discourse, and that in secret, and yet not one word of secret things, but that which any one may hear: likewise, you may be in prayer alone in secret, and yet not one word of that which is of most secret concernment to your Soul, but that which may be expresst before a Family or a Congregation; and thus one principal end of Secret Prayer is lost, which respecteth the Confession of secret sins, *Psal.* 19.12. and the petitioning for those personal and secret favours which may not so conveniently be expresst before others, *Psal.* 38.9. But the specialty intended in the handling of this, is to shew how far the neglect of these secret Duties doth argue a declension from Religion.

1. Those who neglect secret Duties have lost

loſt one main evidence of ſincere worſhipping of God, not only becauſe they live in the negle & of a known command of Chriſt, *Matth.* 6. 6. and not only becauſe they do decline from the uſual practice of the godly, who are wont to perform theſe ſecret duties daily morning and evening, and ſometimes thrice a day, *Pſal.* 55. 17, *Dan.* 6. 10. but how is it poſſible theſe can have an evidence of ſincere worſhipping of God, ſeeing they attend no worſhip but what is before men, and therefore muſt be judged to act the part of a Hypocrite, ſo our Saviour Chriſt reaſoneth, *Mat.* 6. 5.

2. Thoſe who neglect theſe ſecret Duties, have loſt the ſenſe of perſonal, inward Soul-difficulties; for whoſoever feels in a broken-hearted manner, his Soul pinched and preſs'd with difficulties, he muſt and will have an outlet by ſecret Prayer, *Acts* 9. 11. *Behold he Prayeth*, he embraceth Prayer not only as a duty, but as a gracious liberty; but amongſt his Soul difficulties, he ever finds ſome which cannot be ſo particularly and expediently reached but by ſecret Prayer, and calleth for a praying apart, *Zech.* 12. 14. but thoſe who neglect theſe ſecret duties are paſt feeling of theſe difficulties, and as they feel no ſuch need of ſecret prayer, ſo Chriſt paſſeth by them, as

thoſe

thoſe who have no work for Chriſt to do for them in ſecret, and what will they do in that time, when *Hezekiah* like, they muſt turn their face towards the wall; and then if ſecret prayer be not the means to take the laſt ſtep right, they fall into the everlaſting pit, *Iſai.* 38. 2.

3. Theſe have loſt the preſence of Chriſt in ſecret; and as they have forſaken him in ſecret, ſo he will forſake them openly. There are many are very deſirous to hold the preſence of Chriſt openly, although they neglect his preſence in ſecret, but this cannot be, they have no promiſe and grounded hope of his preſence openly, who do neglect the means of his preſence in ſecret, *Mat.* 6. 5. Apoſtaſie firſt beginneth in cloſets and ſecret places, and that which is in ſecret, evil in the ſight of God, 2 *King.* 17. 9. and then behold greater, and more open abominations than theſe: And ſo we proceed to the Second.

2. A neglect of Family Duties; as Prayer in the Family morning and evening, and are of the number of thoſe Families which do not call upon the Name of God, *Jer.* 10. 25. or neglect reading the Word of God daily in the Family, or occaſional repeating of Sermons, or of that daily inſtructing the Family by

by Catechising or other profitable means as is commanded, *Deut.*6.7. and this neglect is,

1. Either total and are under the same sentence of wrath with the Heathen, and are heathenish Families, *Jer.*10.25.

2. Or those who are inconstant in these Duties if prayer in the evening, yet none in the morning, or if prayer, yet have strangely forgot that by Word and Prayer all is sanctified, 1 *Tim.*4,5. but the specialty I intend in this is not so much to prove these to be duties, for who knoweth not this, who knoweth any thing of the Word of God, and of the practice of godly Families; but let us consider how far a neglect of these doth argue Apostacy from Religion.

1. These want true sanctified love to their Families; the natural love doth incline them to take care and provide for their Families in things of concernment to the outward Man, 1 *Tim.*5.8. Otherwise they are worse than an Infidel, and if they had true sanctified love to their families, this would make them as readily to take care for their Families in their Soul concernments, and *Abraham*-like as a head of the Family, to instruct, yea command an attendance to the great things of God, *Gen.*18,19. but these want natural affection truly sanctified.

2 These

2. These want love to God, and to their own Souls.

1. They want love to God, for this would dispose them to a through care to bring up their Family in the nurture and admonition of the Lord. *Eph.*6.4.

2. They want love to their own Souls, its not possible for one to pitty his own Soul, but presently he will pitty and take care of the Souls of others, especially of those who are nearly related to him: if a Master of a Family be under a strong impression, and a Bowel melting working of a Spirit of love to his own Soul, *Ephraim*-like to bemoan himself, *Jer.* 31. 18. he will then need no other motive to make him pray in his Family, Instruct, Catechise, and use all possible means for the good of his Family.

3. These want true love to Church and Common-wealth; they cannot but know that such as Families are, such at last the Church and Common-wealth must be. How can it be that a Master of Family, who liveth in neglect of Family Duties, should prove a true Friend to the purity and power of Religion in Church, or to a true pious Government in the Common wealth? he that will not serve God in his own House, will not be a true Servant.

vant of God in the houſe of the Lord, nor in the Common wealth, let us view well *Joſhuah*'s ſpeech and practice, *Joſh.* 24. 15. and what *David* ſaith, *Pſal.* 101.2.

The third Particular followeth, and that is a neglect of private Chriſtian Meetings.

1. As thoſe ſet and ſolemn Meetings for Conference about the great things of God, and to pray together, and ſometimes adding Faſting and Prayer.

2. Or thoſe occaſional Meetings of Chriſtians, taking opportunities as they have occaſions one with another, to converſe about their Soul concerns.

And the neglect of theſe is either 1. Total; there are ſome who have wholly forſaken theſe Aſſembling of themſelves together: or 2. If they hold up ſome ſet Meetings; yet as to thoſe intimate Diſcourſes, by laying together their Obſervations of the times, and other Soul-concerns, as thoſe Jewels ſpoken of in *Mal.* 3.16. from theſe they are Strangers, and will give no heart-encouragement to other Chriſtians to come near to them, with intimate Conference about perſonal and particular Experiences of the Lords dealing with them; and theſe know not what it meaneth to come into that broken hearted way of ac-

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knowledging one to another, their temptations snares, and Soul-hazards, and that which is called by the Apostle a confessing of Faults one to another, and a praying one for another, *Jam.* 5. 16.

But the specialty likewise we intend in this, is to shew how far these neglects do argue declensions.

1. These neglect a principal means of practical communion of Christians, that wherein much of the life of it doth consist; for practical Christian Communion cannot principally consist in Apellations, and Titles, nor in meeting together at a Sacrament; but in caring one for another, as members of the same body, 1 *Cor.* 12. 25. bearing one anothers Burdens, *Gal.* 6. 2. communicating one to another of spiritual gifts, *Rom.* 1, 11, 12. but those solemn Christian Meetings or occasional intimate Discourses, whereby Christians are intimately acquainted with one anothers Burdens, and Soul-concerns; these lead into the life of practical communion, and where these Christian Meetings fail, their communion vanisheth into Names, Titles, or some very powerless forms of communion.

2. These do give place to many dangerous Temptations and distempers; for while they

live as Strangers from the Souls one of another, or any such intimate Christian Conferences; the Tempter is at hand upon the least occasion, to come in with uncharitable suggestions, and to imploy any evil Instrument to sow seeds of discord amongst Christians, 2 *Cor.* 12.20. and when these come to the Lords Supper, the Gospel Passeover, if they be not past feeling, they will find it too hard for them to eat with the unleavened Bread of Sincerity, 1 *Cor.* 5.8. with that true Gospel spirit of unity as becometh those who eat of the same spiritual Bread, 1 *Cor.* 10.16. yea its usually seen (through the Lords just judgement) that those who are become Strangers from Christian Meetings, or the hearty way of the management of them, that they are left to too much familiarity with other Companions to the reproach of their Profession, and harm to their own Souls, and at last the wrath of God comes and finds them in fellowship with Children of Disobedience in some works of darkness, which they ought to have reproved, *Eph.* 5.11.

The next Consideration follows:

Quest. *How Apostasie doth shew it self in the neglect of publick Worship?*

The *Answer* is, In neglect either of those Or-

Ordinances which all are commanded to attend, as publick Prayer, and hearing the Word of God Preached, and particularly of Sanctifying the Sabbath; Or a neglect of those Ordinances which do properly belong to those in Church Relation, and particularly in neglect of the Lords Supper and Church Discipline.

1. A neglect of those publick Ordinances which all are commanded to attend, as publick Prayer, and hearing the Word preached, and this neglect is, either,

1. Upon some unnecessary occasions, not works of Mercy, as *Mat.* 12. 13. but from an unwillingness to break through any considerable difficulty, or to be at cost about publick Worship, not as *David*, who would not offer that to the Lord which cost nothing. 2 *Sam.* 24. 24.

2. Or not careful to come seasonably to the publick Worship, as before the first Prayer, or entrance be made into the publick Worship; in these they are careless, not as those in *Nehemiah*'s time, who were seasonably ready, and waited for the publick Worship of God, *Neh.* 8. 1.

3. Or attending upon the Ordinances in a slighty and sleepy manner, not offering their

Bodies as a living Sacrifice, *Rom.* 12.1.

4. Haſtening away upon unneceſſary occaſions before the laſt Prayer be ended, or before the Bleſſing be diſpenſed, not as thoſe who went not away before the Name of the Lord was put upon them, in a way of bleſſing by the Lords Meſſenger, *Numb.* 6 26, 27. More particularly this neglect doth ſhew it ſelf and Apoſtaſie therein, in the neglect of Sanctifying the Sabbath; and that is either,

1. In neglecting to prepare for the Sabbath by a timely breaking off from worldly Occaſions, but do run on to the very time of the beginning of the Sabbath, ſo that in their Worldly concerns, their foot ſtepeth into the time of the Sabbath, or ſo nigh to it that they cannot prepare for holy time, and the Duties of the ſame ſo ſuddenly, *Iſai.* 58.13.

2. Or in the time of the Sabbath, a neglect to Sanctifie the Holy time, having forgot to practice that which is ſo plainly declared: Call the Sabbath a delight, the holy of the Lord, and honourable, and ſhalt honour him, not doing thine own wayes, not finding thine own pleaſure, not ſpeaking thine own words, *Iſai.* 58. 13.

3. As ſoon as the Sabbath is ended, thoſe who do fall into vain and unprofitable diſcourſes

ſes, which at all times are ſinful, *Epheſ.* 5. 4. but in a Sabbath Evening are the Soul-robbing temptations, by which Satan does bereave them of all the good they have ſeen or heard of God in the holy Day, or are running into their worldly Diſcourſes, as if they were glad the Sabbath were ended, *Amos* 8.5.

But let us likewiſe in this conſider how far theſe neglects do argue a declenſion from Religion.

1. Theſe who do neglect the publick Worſhip, and particularly the Sabbath, do fall ſhort of that Religiouſneſs which many Hypocrites and meer Formaliſts do attain, for theſe in the publick Worſhip of God, will behave themſelves as the Lords People are wont to do, *Ezek*, 33.31, 32. *Many have the form of Religion and not the power*, 2 Tim. 3.5. *Many have the letter of Worſhip and not the Spirit*, Rom. 2.28. but thoſe who have not the form, the letter, and external part of worſhip are far off from the power, the ſpirit and inward worſhipping of God.

2. Theſe do by their practice ſay, that the worſhip of God is a burden, and an abhorring to them, their loathneſs to come to the publick Worſhip, their wearieſome Behaviour in the time of it, and their haſtening from it do

teſtifie to their faces, that the Sabbath, and the Word of the Lord is a burden to them, and theſe are a burden to the Lord, and he threatens to forget them, to forſake them, and to caſt them out of his preſence, *Jer.* 23. 39. 40. & 17. 27. theſe by their works do ſay, their Souls have abhorred God; and the Lord he ſaith, he hath abhorred them, and that he will not feed them; but that which dieth let it die, and let the reſt eat the fleſh one of another, *Zech.* 11. 8, 9.

The ſecond follows, and that is the neglect of thoſe Ordinances which do properly belong to thoſe in Church Relation.

1. A neglect of preparing for, and of coming to take hold of the Covenant, *Iſai.* 58. 4. 5 not as thoſe whoſe faces are Zion-ward, and weeping they will go to ſeek the Lord, and joyn themſelves in a perpetual Covenant never to be forgotten, *Jer.* 50 4, 5. but thoſe who turn their backs upon the viſible Covenant, and the adminiſtrations of it, do by their practice diſown God, and ſay, the true God is not their God; for how can God be their God, but by Covenant; and what is the Church Covenant, but an Adminiſtration of the Covenant of Grace: and that Soul who doth by words or works, by opinion or practiſe

ctiſe turn away from the Covenant, by neglecting to prepare for it, or take hold of it, is a ſtranger from the Covenant, and liveth without God, *Eph.*2.12. and if by his Parentage and Birth, he is in viſible Covenant, and when grown up, yet doeth neglect to look after it, or take hold of it, he doth by his practiſe deſpiſe his Birth right; and the time may come when he may ſeek for a Bleſſing with tears, and yet find no place of Repentance, *Heb.*12.16,17.

2. Or thoſe who neglect the Sacrament of the Lords Supper, and can content themſelves to be Baptized, or to have their Children Baptized, but are inſenſible of the need of the Lords Supper, that great Seal of Communion with Chriſt and his Church, 1 *Cor.*10.16,17. or that haſtening to this great Ordinance without due and that worthy preparation in the way of ſelf-examination, and diſcerning the Lords body, *and theſe do eat and drink their own damnation*, 1 Cor.11.29. and if the Church doth admit thoſe to the Lords Table who are viſibly unworthy, they will provoke the Lord againſt them, as the Church at *Corinth* did, that for this cauſe many amongſt them were weak, and many ſickly, and ſome were taken away by death, 1 *Cor.*11.30.

3. Or

3. Or thoſe who in their Church Relation do live in the neglect of Church Diſcipline, that is, they give offence but will not give ſatisfaction, *Mat.* 5.23. or they will take offence but not manage it according to Chriſts Order, *Mat.* 18, 15. *Lev.* 19. 19. and whatever their goodly words are, yet they are but as a Hind let looſe, *Gen.* 49. 21. and their works ſay, they will not have Chriſt to rule over them; and the quarrel the Lord hath againſt theſe & the aforementioned, is that which is called the quarrel of his Covenant, *Lev.* 26.25. a moſt fearful quarrel. And to conclude this Diſcourſe, we may conſider,

1. Some do deſpiſe the Covenant in the adminiſtrations of it, or by their practice profeſs, that the Covenant is not worthy of their care, labour and coſt, and it may be drop ſome ſcoff or mocking expreſſion, but will not ſeek the Lord in the way of his Covenant, theſe are in the high way to that unpardonable ſin againſt the Holy Ghoſt, of counting the blood of the Covenant an unholy thing, and of doing deſpite to the ſpirit of Grace, *Heb.* 10.27, 28.

2. Some have viſibly taken hold of the Covenant but do live in the breach of it, *Pſal.* 78. 37, 38. & 50. 16, 17. and the Lord ſaith, what haſt thou to do to take my Cove-

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nant into thy mouth, ſeeing thou hateſt inſtructions, and caſteſt my words behind thee. And the quarrel the Lord hath againſt a People or particular perſons, whether it be for deſpiſing his Covenant or breach of Covenant ever implieth.

1. Theſe are guilty of ſinning againſt the greateſt love; for the love of God in condeſcending to enter into Covenant with a ſinner, is the higheſt act of love, and to deſpiſe this Covenant or the things of it, or live in the breach of it, is to ſpit reproach and contempt in the moſt beautiful face of divine Love: do you thus requite the Lord, O fooliſh People and unwiſe, *Deut.* 32. 6.

2. Theſe ſin againſt the only Remedy. What cure and relief can there be for ſinners but from Chriſt, and how doth Chriſt relieve but in the way of his Covenant, in the adminiſtration of it: how can thoſe eſcape who neglect this great Salvation? *Heb.* 2. 3. and hence follows the greateſt puniſhment for the quarrel of the Covenant, *Amos* 3. 3. You I have known of all the Families of the Earth, and you I will puniſh, when the inquiry is made when they ſee what plagues & ſickneſſes come upon the Land, wherefore hath the Lord done thus to this Land? and the Anſwer is, becauſe they

they have forsaken the Covenant of the Lord God of their Fathers, *Deut.* 29. 23, 24, 25. and thus we see how Apostasie doth shew it self in the degrees of it.

1. How gradual it is: *First*, A growing cold in secret Duties, then remiss and formal in Family duties, and at length slighty and cold in communion with Saints, in private and publick Ordinances, and at last twice dead and pulled up by the roots, *Jude* 12. they were dead as to a principle of spiritual life, as all are by nature, and they are dead as to the life and zeal of visible Profession which they sometimes had.

2. As these declensions are gradual, so they grow on upon an Apostatizing people insensibly, at first somewhat afraid and startled, but by a customary declension grow insensible of the danger, and so ready to heal themselves with lazy desires, and pretended good meanings, and formal covenantings, until at last they are left to a good opinion of their state, that they say, Wherein shall they return? as if they were not convinced; although from the dayes of their Fathers, they had gone away from the Ordinances of the Lord and not kept them in that purity and power, as they were left to them by their Fathers, *Mal.* 3. 7. *Jer.* 8. 5, 6.

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In the next place follows the conſideration of the bitter fruits of Apoſtaſie, as they are ſpecified in the advertiſement of our Rulers; and for the clearing the particulars, let us eſpecially obſerve how it comes to paſs that a People living under the means of Grace are left to thoſe abominations: and the Queſtion in the firſt place is,

How it comes to paſs that ſome living under the means of grace are left to groſs Ignorance or abuſe of their light and knowledge?

Anſ. Becauſe ſome under the means of Grace have rejected the knowledge of God, and therefore are left to groſs ignorance, or not loving truth as truth, and therefore are left to abuſe their light and knowledge to their deſtruction.

1. Some have rejected knowledge, that its become the object of their hatred, as if inſtruction was not worthy of their love, and if they be reproved, they do deſpiſe reproof, and the reprover, and will not obey the voice of their Teachers, *Prov.* 5. 12, 13. the reading good Books, the Writing and Repeating of Sermons, the Schools of Learning, the converſing with the wiſe; and all good means of knowledge in their hearts they deſpiſe, *Prov.* 1. 22, *How long ye ſimple ones will ye love ſimplicity*

plicity, and ſcorners delight in ſcorning, and fools hate knowledge, Prov. 1.22.

2. The puniſhment upon theſe followeth, therefore they are left to a ſottiſh ignorance, they have not ſo much light as ſhall keep them from ſottiſh and bruitiſh ignorance, *Jer.* 4.22. they are ſottiſh Children, they have no underſtanding, *Jer.* 5.4. ſurely they are poor and fooliſh, they know not the way of the Lord, and the judgement of their God, they have rejected the knowledge of God, and are therefore left to the darkneſs of groſs Ignorance.

A ſecond ſort are thoſe upon whoſe Conſciences the light hath ſhined, but have not loved truth as truth, theſe have knowledge and will be ſearching and proving excellent things, and having a form of knowledge, may be guids to the blind, and hold forth light to thoſe who are in darkneſs, *Rom.* 2. 18, 19, 20. and theſe love to live under an able Miniſtry, and will uphold Schools of Leaaning, and be in the uſe of all means of knowledge, but yet never did receive the love of the truth, 2 *Theſ.* 2. 10. the truth it ſelf, and the true knowledge of it, was never the ultimate and principal object of their love, but only a mediate object, that by means of their light and knowledge, they ſet up advance and ſerve ſome Idol in their

their hearts, but do not like to retian to God in knowledge as its the knowledge of God, *Rom.* 1.28.

2. The puniſhment upon theſe is, therefore they are left to abuſe their light and knowledge to their deſtruction, either to pride and vain glory, their knowledge hath puffed them up, 1 *Cor.*8. 1. or they are by means of their light become the more ſubtile to deviſe coverts for ſin, and the more flye in oppoſing ſecretly the life and power of Godlineſs, the more crafty to deceive others and to cheat their own Souls, the more wiſe to do evil but to do good they have no knowledge and are blinded at laſt with ſelf conceitedneſs, and ſay the Law of the Lord is with them, but they have rejected the Word of the Lord, and what wiſdome is in them. *Jer.*8.8,9.

1. Some truths of greateſt concernment to them they ſhall not ſee, but groap for light at noon day as if it were night, *Deut.*28.29. *Iſai.* 59.10.

2. Thoſe Truths which they do ſee, yet they ſhall be left to miſapply, pervert, and wreſt to their deſtruction, *Act.* 13.10, 11. 2 *Pet.*3.16.

3. Thoſe Truths which they do apply rightly, yet their hearts ſhall not be affected with them, and not be reformed by them, but

to them, it ſhall be as if they knew nothing, *Iſai.* 6.8, 9. theſe have often perverted their underſtanding and abuſed their knowledge, and their underſtanding and knowledge ſhall pervert and miſlead them, *Iſai.* 47. 10.

The ſecond follows concerning Prophaneneſs: the *Queſtion* is,

How it comes to paſs that ſome under the means of Grace are given up to Prophaneneſs?

The *Anſwer* is, Becauſe ſome under the means of Grace have rejected ſaving Grace in the Goſpel, and therefore the Lord withdraws common reſtraining Grace from them, and they become prophane.

1. Some are prophane, although they live under the means of Grace, theſe will not ſhew a civil reſpect to Religion and that good manners which civility will teach; their words are ſcornful and mocking, abuſing the Holy Scriptures in a jeſting and deriding manner, like thoſe Scoffers who ſaid, where is the promiſe of his coming? 2 *Pet.* 3. 3, 4. theſe are a peſt and a moſt dangerous infection in ſocieties, by their evil communication do corrupt good manners, 1*Cor.* 15. 33. their Countenance, Geſtures and Lives do declare them to be like a mocking *Iſhmael*, or prophane *Eſau*, *Heb.* 12. 15, 16. look diligently leſt any

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man fail of the Grace of God leſt there be any Fornicator or Prophane Perſon as *Eſau.*

2. Theſe have rejected ſaving Grace in the Goſpel, the God of all Grace by the means of his Grace, the Ordinances, and by the gracious Examples of the godly, ſeconded by ſome afflicting providences, and ſometimes with convictions and terrors of Conſcience hath been ſtriving with theſe, but they would not hearken to his voice, and would have none of him and his ſaving Grace, and therefore are given up to their hearts luſts, *Pſal.* 81. 11, 12. *Wo unto thee, wilt thou not be clean, when will it once be,* Jer. 13.27.

3. Hence the Lord hath withdrawn reſtraining Grace, that thoſe who reject ſaving Grace in the Goſpel, and will not live as becometh godly men; the Lord withdraws common reſtraining Grace from them, that they ſhall not live as becometh men, this is the reaſon why ſome are ſo lewdly filthy, that in their filthineſs is lewdneſs, becauſe they would not be purged, and therefore the Lord ſaith, they ſhall not be purged, but the Lords fury ſhall reſt upon them, *Ezek.* 24.13. this is the reaſon why ſome under the means of Grace are more prophane than ſome others who

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enjoy no ſuch means to reform them, and that they are become more prophane then before they enjoyed the means of Grace; becauſe they have provoked the Lord by their reſiſtings of the ſtrivings of the Spirit of Grace, to give them up to moſt horrid and helliſh prophanenſs, that as *Iſrael*'s abominations ſhall exceed the filth of *Samaria* and *Sodom*, Ezek. 16. 51. and of this bitter fruit of Apoſtaſie: that Man of God of moſt bleſſed memory, Mr: *Thomas Hooker*, was wont frequently to warn *New-England*, ſaying, do you wonder that ſome in *New-England* are left to ſuch abominations, I tell you that ſome in *New-England* will be given up to greater prophaneneſs. His Sermons upon *Pſal.* 81. 11, 12 and *Rom.* 1. 28. do at large declare this.

The third bitter fruit, concerning groſs neglects of relative Duties: And the Queſtion is,

Why are ſome under the means of Grace left to thoſe palpable neglects of relative Duties, in Family, Church and Common-Wealth?

The *Anſwer*: Becauſe ſome under the means of Grace, living in neglect of Duties towards God, and of duties towards others in the Lord, its juſt with the Lord to leave them to groſs neglects of relative duties one towards another. 1. There

1. There are some who though they enjoy the means of Grace, yet they live in the neglect of duties in Relation to the God of Grace, he hath profered a holy Marriage Covenant to them; and himself as the only suitable Match and Husband for the immortal Soul, *Isai.* 54 5. but they have loved Strangers and after them they will go, *Jer.* 2. 25. neither will they honour him as a Father, nor fear him as their Master, but despise his Name, *Mal.* 1.6. if they call him their God, yet they cast off the thing that is good, *Hos.*8.2,5.

2. Hence it follows, these never did perform duties in relation to others in the Lord, for this is the Religious and true Gospel band in all Relations; *Husbands love your Wives, as Christ loved his Church*, Eph. 5. 25. *Wives submit your selves to your Husbands, as is fit in the Lord*, Col. 3. 18. *Children obey your Parents in the Lord*, Ephes. 6. 1. *Servants obey your Masters in singleness of heart, fearing the Lord*, Col.3.22. But those who do not conscientiously attend duties in Relation to the Lord, do feel no such Religious band upon their hearts and Consciences in relation to others, but act only as moved by some natural or moral Principles which are too weak to resist the violence of temptations and distempers.

3. Therefore its juſt with the Lord to leave theſe to ſome notorious neglects of relative duties one to another; if the Husband be a man of *Belial*, he is likewiſe a *Nabal*, and folly is with him, 1 *Sam.*25.25. and will behave himſelf fooliſhly or bitterly againſt the Wife of his Boſome, *Coloſ.*3.19 If the Wife doeth not ſubject to her Husband in the Lord, as the Church is ſubject to Chriſt, ſhe will be left to act the part of a *Zipporah*, in a reproachful manner to her Husband, *Epheſ.* 5 24. *Exod.* 4.25. If Parents, and Heads of Families do neglect obedience unto and to act in imitation of the Heavenly Father, and live as if they had no Maſter in Heaven, *Epheſ.* 6.9. they will be left either by their raſh paſſions to provoke unto wrath, *Epheſ.* 6. 9. and to diſcourage thoſe under their Government, *Col.* 3.21. or they will by an unadviſed indulgence neglect to bring theirs up in the nurture and admonition of the Lord, *Eph.*6.4. but let them live like the wild Aſs in the Wilderneſs, ſnuffing up the Wind, *Jer.* 2. 24. and if Children are not in ſubjection to the Father of Spirits, they will not behave themſelves reverently to the Fathers of their fleſh, *Heb.*12.9. They do not fear God the ancient of dayes, and they will behave themſelves proudly againſt the Aged,

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the baſe againſt the Honourable, *Iſai.* 3.5.

The like may be ſaid of neglect of duties in a Plantation, Church and Common-wealth-Relations, if Rulers Civil or Eccleſiaſtick do not rule actually in the fear of God, 2 *Sam.* 23.3. they will either tolerate intolerable diſorders and not care for thoſe things, *Act.* 18. 17. or they will lade Men with burders grievous to be born, but they themſelves will not touch the burden, *Luk.* 11.46. and will turn Judgement to Wormwood, *Amos.* 5.7.

And if a people do not ſubject to Rulers for the Lords ſake, they will either pervert Orders, and wreſt Laws to the bringing in of Diſorder, and ſet up corrupt Rulers, thoſe of whom the Lord ſaith, he knew them not, *Hoſ.* 8.3. and like People at laſt like Prieſt, *Hoſ.* 4.9. or they will deſpiſe Dominions, *Jude* 8. and behave themſelves as Thorns that the man that ſhall touch them, muſt be fenced with iron, 2 *Sam.* 23.6.

The third bitter fruit of Apoſtaſie is Contentiouſneſs.

Q. *How is Contentiouſneſs a bitter fruit of Apoſtaſie?*

Anſ. Becauſe thoſe who have turned from the right way of true peace with God, and their own Conſciences are given up to thoſe

contentious Principles and Practices, which ſhall break their peace with others.

1. There is the right way of true peace with God, and with our own Conſciences, namely to abhor every known ſin, to deny our ſelves, to mortifie Pride, Envy, Hypocriſie, and all ſelf-humoring Luſts, *Jam.* 4. 1, and in this right way of peace to take hold of the ſtrength of God, *Iſai.* 27. 4. *Luk.* 1.79.

2. Thoſe who turn from this right way of true peace with God, are given up to Contentiouſneſs, the things of their peace are hidden from their eyes, *Luk.* 19.42. there is no judgment in their goings, they have made to themſelves crooked paths, and they ſhall not know peace, *Iſai.* 59.8. 1. Thoſe who ſtrive againſt their Maker, and ſet Briars and Thorns in Battel againſt God, *Iſai.* 27.4. its no wonder if the beſt of them be as a Briar, and the moſt upright of them be as a Thorn-hedge, *Mich.* 7.4.

2. Thoſe who will not deny themſelves for the ſake of true peace with God and their own Conſciences, let it not ſeem ſtrange if they will not deny themſelves to pleaſe others in that which is good, and would be to edification, *Rom.* 15.27.

3. Thoſe

3. Thoſe who have vexed the Holy Spirit of God, by their Rebellion or Unfaithfulneſs, *Iſai.* 63.10. they will grieve others by their giving offence, or raſhly taking up of offences, or contentious manner of managing offences, and will make diviſions, *Rom.* 16, 17.

4. Thoſe who never had the ſenſe of the ſweetneſs of true peace with God and their Conſciences, cannot in a right Goſpel ſenſe be kind and tender-hearted, ready to forgive as God for Chriſts ſake forgiveth, *Eph.* 4. 32. Theſe have broken the ſtaff of beauty; and the ſtaff of Bands and Brother-hood ſhall likewiſe be broken, *Zech.* 11.10, 14.

5. Thoſe who have been wonted to flatter their own Souls with a falſe peace, and to heal the hurts of their Conſciences ſlightly, *Jer.* 6.14. and would not endure the faithful wounds of a Friend, by ſearching reproofs; theſe will ſpeak peaceably to a neighbour, and yet their hearts lie in wait, *Jer.* 9. 8. the concluſion of this is, that fire of Diviſions which conſumeth their peace with Neigbours did firſt begin in the fire of Gods wrath, becauſe of ſome grievous provocation againſt God, *Judg.* 9.20, 21. *Iſai.* 4.21.

The fourth bitter Fruit is Senſuality.

Qu. *How is Sensuality a bitter fruit of Apostasie?*

Ans. Because those who have despised the things of the Spirit of God, the only objects of Spiritual senses, are given up to please their sensual Lusts by Objects suitable to the carnal senses.

1. There are the things of the Spirit of God, those Graces of the Spirit in and by the means of Grace communicated; Love, Peace, Joy, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, *Gal.* 5. 22, 23. and these are the Objects of the spiritual senses: to hear what the Spirit saith, is only by a spiritual sense of hearing, *Rev.* 2. 7. to see the things of the Spirit, is only by a spiritual sense of seeing, 1 *Cor.* 2. 14. and to tast the things of the Spirit is requisite a spiritual sense of tasting, *Psal.* 34 8. *Heb.* 5. 14.

2. But those who have despised the things of the Spirit are given up to their sensual lusts, these are sensual and have not the spirit, *Jude* 19. they have taken more pleasure to hear a vain song or the noise of a Fiddle, then to hear the blessed sound of *Emmanuel*'s voice, *Psal.* 89. 15. they take more delight to behold vanity then to see the beauty of the Lord in his House, *Psal.* 27. 4. these take more pleasure

to

to pleaſe their appetite with meat and drink, and to content other ſenſual luſts, then to feed upon the fleſh, and drink the blood of the Son of God, *John* 6.56. *and the feaſt of fat things, and wine of the Lees*, and thoſe Goſpel dainties are deſpiſed, *Iſai.*25.6.

3. Hence they are given up to ſenſual Luſts.

1. Sometimes to exceſſive Drinking, *Eph.* 5.18. and ſometimes to laſciviouſneſs, *Eph.* 4.19.

2. They commonly do walk at the utmoſt bounds of liberty, and abuſe their Liberties unto carnal libertiniſm, and ſenſual licentiouſneſs, *Gal.*5.13.

3. Take theſe at their beſt, the ſavour they have of the Goſpel and of ſome common gifts of the Spirit, is no better than a ſavour of Death unto Death, 2 *Cor.* 2.16. for they ſavour the things of the fleſh as more pleaſant then the things of the ſpirit, and love pleaſures more than God, 2 *Tim*, 3,4. and do only ſavour thoſe common gifts of the ſpirit which they can receive and abuſe unto carnal and inferior purpoſes and ends.

4. And Hence it is that ſome do expend more upon their ſenſual luſts, than to uphold the work of Chriſt in Church and Common-

wealth, and are more in debt annually in the Ordinary keepers Book for ſtrong Drink, than in the Town & Countrey Rate, theſe have prepared their Corn, their Flax, and their Wool for their ſenſual luſts, as ſometimes they did for *Baal*, *Hoſ.* 2.8,9. and the Lord threatens to take away their Corn, and Flax, *&c.* in the ſeaſon of them.

The fifth bitter Fruit of Apoſtaſie is Pride.

Queſt. *How is Pride a bitter Fruit of Apoſtaſie?*

Anſ. Becauſe thoſe who will not ſeek the praiſe which is of God by a humble walking, are given up to ſeek the praiſe which is of men by lifting up themſelves by ſome vain glorious means.

1. We ought to ſeek the praiſe which is of God, *Rom.* 2.28, 29. and this by a humble walking, which is alwayes in every ſtate good, *Mich.* 6.8.

2. Thoſe who will not ſeek the praiſe which is of God, are given up to ſeek the praiſe which is of men; for they love the praiſe which is of men more than the praiſe which is of God, *John* 12.43. and this their ambition doth ſhew it ſelf in lifting up themſelves by ſome vain-glorious means, in which we may conſider. 1. The

1. The lifting up: 1. In reſpect of Inferiors, contemning them, *Luk.* 18.9. and ſometimes oppreſſing them, abuſing of power and greatneſs to the wronging of Inferiours, as great Fiſhes devour the leſſer, *Hab.* 1.13, 14. but their Pride will not ſuffer them to condeſcend to thoſe who are of low degree, *Rom.* 12.16. except it be *Abſalom* like, to humble themſelves at a turn, that they may exalt themſelves.

2. In reſpect of Equals, aſpiring after a firſtneſs and honour above thoſe unto whom honour is due equal with themſelues, but thoſe who are firſt ſhall be laſt, *Mat.* 20.16.

3. In reſpect of Superiors; Pride ſometimes is not aſhamed to ſhew it ſelf, in lifting up the Proud above a Superior; yea, to caſt down a Superiour, that by his fall the Proud may exalt himſelf, *Iſai.* 3.5. this is like *Abſalom*'s lifting himſelf up above, and againſt his Father.

2. The means by which the Proud do uſually lift up themſelves, are vain-glorious.

1. In aſpiring after ſome priviledge above others, ſome freedome from a burden, that they may be eaſed, and let others be burdened, 2 *Cor.* 8.13,14. affecting ſome precedency and preheminence above others, when no reaſon

reaſon can be given for it, but only they having a high conceit of ſome ſuppoſed worth in themſelves, and therefore love the preheminence, *John* 3. 8. but if they ſought the praiſe which is of God, by a humble walking, this would teach them in lowlineſs of mind to ſerve God, and to eſteem others better than themſelves, *Phil.* 2. 3.

2. A ſecond vain-glorious means by which the proud doth liſt up himſelf, is ſome ſign or badge of honour.

1. Some Title of Honour which hath a very pleaſant ſound in an ambitious ear, to be called Maſter, or to have ſome chief place in places of Meetings, otherwiſe he doth not ſit eaſie, *Mat.* 23. 6, 10. Many inſtances may be given to ſhew how Pride the firſt born of the Devil is fruitful, but the jettings, and vauntings of Pride in many in their Apparel is ſo maniſeſt, that the humble are grieved to behold it, and the proud themſelves are vexed with envy, to ſee ſo many equally lifting up themſelves.

2. That ſtrange affectation of being firſt and forward, and of being furtheſt and moſt in a new & ſtrange Faſhion, for which the Lord threatned to puniſh the Kings Children, *Zeph.* 1. 8.

2. An

2. An affecting of ſuch Apparel as ſhall make them ſeem to be of a higher rank than they are, ſo that no diſtinction of the ranks and degrees can be diſcerned by their Apparel; none between Rich and Poor, Ruler and Subjects, Maſter and Servant, Miſtriſs and Hand-maid; theſe by their Apparel do ſhew that parity is pleaſing to their Pride.

3. Theſe ſpend ſo much upon Apparel that either they waſt their Eſtate, or lie in Debt, or pinch their Bellies of neceſſaries, that they might adorn and deck themſelves with the ornaments of Pride.

But the reaſon of the ventings of Pride in theſe and in many other wayes, is becauſe theſe have not a high eſteem of Humility, as the precious cloathing, 1 *Pet.* 5. 5. and of a meek and quiet Spirit, as more worth than Cloth of Gold, 1 *Pet.* 3. 3, 4. but they have deſpiſed the humble walker, and called the proud happy, *Mal.* 3. 15. and therefore though they have often heard of the evil of this ſin, and known ſomething of the fearful events of it upon ſome, yet *Belſhazzar*-like are hardened in their Pride, *Dan.* 5. 22. their pride hath ſtop'd their ears that they will not hear, and ſhut their eyes that they will not ſee, and although their dangerous ſlippings nnd

ſtumblings

Stumblings upon the dark Mountains, while they wander in their Pride, are manifeſt; yet they will haſten towards the top of the mountain until they be caſt down head-long, and leave others to mourn in ſecret places for their pride, becauſe they will not hear, *Jer.* 13.16,17.

The ſixth bitter fruit of Apoſtaſie.

Qu. *How is Unrighteouſneſs a bitter fruit of Apoſtaſie?*

Anſ. Becauſe thoſe who have deſpiſed the true riches, and eſteemed gain to be godlineſs, are therefore left to ſeek worldly Wealth by unrighteous means.

1. There is the true riches, Chriſt the Pearl of price, *Mat.* 13.46. the graces of his Spirit, to be rich in Faith, *Jam.* 2.5. a meek and a quiet Spirit of great price, 1 *Pet.* 3.4. and wiſdom more precious than the Rubies, *Prov.* 3.15. to lay up treaſure in Heaven, *Mat.* 6.20. by a true godly converſation: for godlineſs with contentment is great gain, 1 *Tim.* 6.6.

2. But the unrighteous have deſpiſed the true Riches, they are not rich towards God, *Luk.* 12.21. and gain is their Godlineſs, 1 *Tim.* 6.5. they will have and hold ſuch, and ſo much of Godlineſs, as may be ſerviceable

to

to or consistent with their worldly gain, and behave themselves as *Demas* who had forsaken *Paul*, and loved this present World, 2 *Tim.* 4.10.

3. Hence it is that these are left to seek Worldly wealth by unrighteous means; they will be rich, and if they cannot compass it by just means, they will get it by unjust means, although at the end they are befooled to their everlasting confusion. *Jer.* 17. 11. 1 *Tim.* 6. 9. But the reason why they are left to Unrighteousness, is their love to money, which is the root of all evil, 1 *Tim.* 6. 10. and they having undervalued and despised the true riches, are given up to overvalue and idolize Worldly wealth; and hence followeth such deceit, a selling truth for gain, and lying to the Holy Ghost, *Act.* 5. 3:

1. In Bargainings: striving to defraud and go beyond another, 1 *Thes.* 4. 6. and to devise all cunning evasions to winde away from the equal scope of a Bargain, and will not perform it faithfully, without unjust vexing and damnifying another. *Psal.* 15. 2, 4.

2. In Wares; Merchandize and Trading, a gaining what they can possibly, as if Justice had set them no bounds, but to gain what they can is their professed justice; and their gain

is

is their godlineſs, 1 *Tim.* 6. 5.

3. In Wages; impoveriſhing him who hireth, and their great deſign in taking work by the great (as they call it) is that they may receive more Wages than their labour is worth; but their Money is put into a Bag with holes, *Haggai* 1. 6.

4. In Treſpaſſings; they are not conſcientiouſly careful to prevent damages, and when they know they have damnified a Neighbour, yet if they can they will hide it, and what they cannot hide, yet they will not freely and fully make ſatisfaction, ſo that their Neighbour can not dwell ſafely by them, *Prov.* 3. 29.

5. In Debts; they will engage that which they know they cannot perform in an ordinary way, and when they have promiſed, they are not conſcientiouſly careful to perform their promiſe according to the true and equal ſcope of it, and that which is due, *Prov.* 3. 27, 28. but all theſe and many other unrighteous practices do proceed through the Lords juſt judgment, from a being empty and void of ſincere Love to God, and thoſe moſt rich and precious things of God, and therefore are given up to an immoderate and inordinate love of deceivable Riches, and therefore are left to hold the truth in unrighteouſneſs,

neſs, and to be filled with all unrighteouſneſs; *Rom.* 18.28,29.

And what is the horrible event of this and all the former vices and bitter fruits of Apoſtacy?

Anſ. Becauſe of theſe vile Examples, the Heathen do Blaſpheme the Name of our God, and are hardened in their Heatheniſh abominations.

1. When the Heathen do behold thoſe who do profeſs to know God, and yet do live in prophaneneſs, ſenſuality, contentiouſneſs, pride, unrighteouſneſs, therefore they blaſpheme the Name of God, *Rom.* 2.24. whatever our words be concerning God, and our Religion; but the Heathen will judge & ſpeak of our Religion, and the things of our God according as they ſee our works are.

2. Hence the Heathen grow hardened in their heatheniſh abominations, and are ready to think and ſay, they do well to run into all manner of prophaneneſs, ſeeing they behold ſuch vile examples in thoſe who do profeſs to know the true and great God, and eſpecially they grow hardened, and abound in that ſin of Drunkenneſs, ſeeing for the ſake of lucre many will ſell them ſtrong drink:

But the abominable practiſe of thoſe who

are

are guilty of this, doth teſtifie againſt them.

1. That they are far off from endeavouring by good works to convince and convert the Heathen, ſeeing for the ſake of worldly gain, they will feed their Luſts to the ruine of the wealth, health, and Souls of Heathen, 1 *Pet.* 2.11,12. Theſe are Taverns and Ordinary-keepers for Heathens luſts.

2. Theſe love their gain more than their Neighbours, or their own ſafety, ſeeing they cannot but know, that many Outrages, yea-ſome Murthers have been committed by Drunken Indians in their Drunken poſture, and ſometimes in the Families of thoſe who have ſold them ſtrong Drink: or at leaſt the hazard is great.

3. Theſe love worldly gain more than God and their own Souls happineſs, for if they had love to God and to their own Souls good, they would practically intend the glory of God in all they do, and give no occaſion of offence to *Jew* or *Gentile*, nor to the Church of God, 1 *Cor.* 10.31,32. but if theſe who thus practiſe had any uſe of their Conſciences, as a witneſs or judge, their conſciences would tell them, that while they ſell ſtrong Drink to thoſe whom they know will abuſe it to Drunkenneſs, and in this, act contrary to to the

Law

Law of the Common-wealth, founded upon moral and religious Principles, and yet in this to intend Gods glory, is as far off from the heart-intention of these Heathen Taverners, and as contrary to their practice, as Heaven and Hell are contrary one to the other.

And how just it is with the Lord that the Heathen should be the rod of his anger to punish these crying abominations. The selling of Amunition was for many years prohibited, but some for gain would secretly sell Guns, *&c.* to the Heathen, and at last prevailed to make the Law of the Common-wealth of none effect; and since that time *New-England* knows by woful experience the difference between fighting with *Indians* armed with Guns, and those who had only Bowes and Arrows. But the selling of strong Drink to the *Indians* hath by strict Laws frequently revived been prohibited, and yet how incorrigibly some do proceed is very manifest, and since the Wars, more abounding: And will not the Lord avenge himself of these for their Provocations, and provoke them with a foolish Nation, *Deut.* 32. 21. If our Rulers grow weary of punishing this horrible practice, the Lord God of Gods will begin to punish it after another manner, and make these

who are guilty, to know that it is a fearful thing to fall into the hands of the living God, when his time is come to take vengeance for the deſpiſing of Moral Laws, and the ſtrivings of his Spirit of Grace, *Heb.* 10. 31, 32.

Thus of Apoſtaſie conſidered in the Nature, Degrees, and bitter Fruits of the ſame, but before we come to the concluſion of theſe Diſcourſes; let us conſider,

2. *How it doth appear that the judgements come upon* New-England, *are becauſe of the ſins of* New-England, *and not for probation or any other cauſe.*

Anſw. Becauſe *New-England* found guilty of thoſe very ſins, for which the judgements come upon them, are threatned by the Word of God: and therefore we muſt confeſs that what God hath ſpoken againſt us by his Holy Word, he hath inflicted upon us by his righteous hand.

And for the Clearing of this, let us conſider:

1. That the judgements come upon *New-England*, are thoſe which are threatned by the Word of God, are manifeſt to all. Who knows not the mortal ſickneſſes, the withering blaſtings, the Drought and the Sword to avenge the quarrel of the Covenant threatned in *Lev.*

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the 26. the 28. of *Deuteronomie*? and in many other places of Scripture, and none can be ignorant, that the Lord hath by his righteous hand executed theſe threatnings upon us, unleſs it be thoſe who are more ſenſeleſs, then the Stork, the Turtle and the Swallow, who know their appointed times, and obſerve the time of their coming, *but my People* ſaith the Lord, *know not the judgment of the Lord*, *Jer.*8.7.

2. That theſe judgements are come upon *New-England*; for the ſins of *New-England* will appear if we conſider negatively.

1. That theſe judgements are come not for probation only, nor principally, for God is not wont to inflict publick judgements upon a people for trial, although he doth ſometimes ſend affliction upon an upright *Job* for trial chiefly, and when affliction cometh for probation and trial principally it will appear upon examination, that the perſon afflicted is found walking in his uprightneſs before God, *Iob* 1. 8,12. and in the night of affliction, there ſhall be nothing found againſt this afflicted Saint but that which is conſiſtent with uprightneſs, *Pſal.*17.3. but who is able to make this deſence for *New-England*, as to the generality of them, and as for thoſe who are called the

upright, what their innocency is, and what their guilt is; this will appear in that which is in the place of it, ſpoken concerning the divers manners and ſorts of guilt.

2. Neither did *New England* in the time of the Wars, ſuffer as witneſſes for righteouſneſs ſake, although ſo far as the Antichriſtian Malice of ſome might be ſtirring up and working in and with the rage of the Heathen, and might by the provocations of *New England* againſt the Lord, take occaſion to perſecute that of Chriſt and the Chriſtian Religion, which yet remained in the Churches of Chriſt in the Wilderneſs; in this reſpect Meat came out of the Eater to the godly of the Land, and they might ſay as that holy Martyr *Bradford* ſaid, It is not the condemnation of *Bradford* ſimply intended by the Adverſary, but Chriſt and Truth, and *Bradford* is nothing but an inſtrument in which Chriſt and Truth is condemned and perſecuted by the Adverſary; and in this reſpect the Lord ſaith, and hath, and will do for his People, as ſometimes he ſaid by the Prophet, *Zech.* 1. 15. *I am very ſore diſpleaſed with the Heathen, for I was a little diſpleaſed, and they helped forward their affliction*: But yet our ſins muſt be confeſſed to be the Traitors, which gave the opportunity

nity into the hands of our Enemies againſt us, and the Lord ſaid of us; as ſometimes of that People, *Iſai.* 42.24. *Who gave Jacob to the ſpoil, and Iſrael to the Robbers, did not the Lord, he againſt whom we have ſinned?*

In the next place Affirmatively, concerning the cauſes of the Judgements upon *New-England*; that *New-England* is found guilty of thoſe very ſins mentioned in the writing of our Rulers, and that theſe are the cauſes of thoſe judgements, will be made moſt manifeſt, if we conſider the divers manners and wayes by which a People are involved in guilt.

1. Some are guilty by actual Commiſſion, and that is,

1. Either openly after the manner of the prophane ſort, whoſe Countenance doth witneſs againſt them, and they declare their ſin as *Sodom*, they hide it not, wo unto their Soul, *Iſai.* 3.9.

2. Or ſecretly, and ſometimes God doth inflict publick Judgements upon a People for ſecret ſins, and that is,

1. When they are ſuch ſins as are not in the nature and kind of themſecret, but as they are by the tranſgreſſor bound up, and hiden by ſome deceiving Excuſes, and fallacious pre-

tences, *Hoſ.* 13. 12. and the ignorance theſe pretend is wilful, and they are condemned by the Lord for willing ignorance, 2 *Pet.*3.5.

2. Or ſuch ſecret ſins as go before the open ſins, and the others do follow them, and together do provoke the Lord, 2 *King.*17.9. and cannot be hid, 1 *Tim.* 5. 25. both theſe openly or ſecretly are guilty of provocations by actual Commiſſion.

2. Some are guilty by way of approbation, by conſenting, *Pſal.*50.18. or countenancing, and thus *Jehoſaphat*'s love unto, and helping of ungodly *Ahab*, did provoke the Lord to wrath againſt him, 2 *Chron.*19.2.

3. Some are guilty by way of toleration, and thus *Solomon* did provoke the Lord to wrath by his tolerating of the Idolatry of his Wives, 1 *King.*11.4.

4. Some are guilty by their omiſſion and neglect of means.

1. To prevent the provocations, and thus ſome able Expoſitors have thought that in this ſenſe it was, that *Iſrael* became guilty, and were blamed by the Lord himſelf, for taking the accurſed thing, even that which was taken by *Achan*, Joſh.7.11.

2. Or a neglect of means to reform the provocations committed; and thus *Eli*'s

neglect

neglect of a through reforming, and removing the abominations of his Sons, did provoke the Lord to wrath againſt him and his houſe, 1 *Sam.*2.22,23.

Many in *New-England* are guilty of provoking ſins by actual Commiſſion, and theſe kindle the fire, and are Fire brands in the hand of Gods wrath; and ſome by approbation do blow up the fire, and are as the bellows to make the fire of Gods wrath burn: and ſome by toleration, do in their practiſe ſay, Let the fire burn, will do nothing to quench it, and at laſt ſome come, who with their luke warmneſs, and cold practices, are but as a diſh of water dropping upon a great and vehement flame, but doth nothing effectually to extinguiſh the fire of wrath kindled and flaming by reaſon of provoking ſins, the Lord guid every one of us by his Spirit to conſider, and in a ſelf-examining manner to ſee and ſay, What have I done to provoke the Lord? *Jer.*8.5, 6.

But as to fact, the provocations of *New-England* are proved by many witneſſes.

1. The witneſs of the Miniſtry, eſpecially upon moſt ſolemn occaſions in the moſt publick aſſembly, have as watchmen warned us of the Lords controverſie againſt *New-England*,

and of the evil coming upon them, *Ezek.* 33. 7. and this warning was given not only ſince the Wars, but before that evil day come.

2. Witneſs that great Hand-writing of our Rulers publiſhed by their order in the Congregations of this Colony in a day of Faſting & Prayer in that calamitous year, 1675. and many Writings and Orders ſince that, calling for a renewed Confeſſion of thoſe crying abominations ſpecified in that Writing and explained in our former Diſcourſe.

3. Witneſs the ſighing of thoſe whom the Lord hath marked in our *Jeruſalem*, becauſe they do afflict and vex their righteous Souls for the provocations they ſee or hear of, *Ezek* 9.4.

4. Witneſs the ſelf condemnation, the generality of Profeſſors have received within themſelves, and do frequently at this day expreſs it one to another (ſaying) we and our poſterity are an undone people, if more be not done for Reformation, then yet is done, yea, who can ſay and prove it, that there hath been any conſiderable reformation wrought in any one matter of weight, after all that the Lord hath ſpoken and done againſt us:

But to conclude this Diſcourſe, let us ſtate one Queſtion more:

Qu.

Qu. *What are the Reaſons why the work of Reformation doth not proceed, but is hindred after theſe ſolemn Advertiſements by our godly Rulers, and after all the awful warnings from the Lords uplifted hand?*

Anſ. Becauſe ſome do not ſee what ought to be reformed, ſome who ſee, but have no heart to this work; ſome who have a heart, but little ſtrength; ſome who have ſtrength, but do not agree to carry on together every one his part, or they ſpend their labour upon a people who are under the power of Judicial impenitency.

1. Some do not ſee what ought to be reformed, and thoſe are either,

1. Not convinced of a neceſſity of reformation, but behave themſelves as thoſe did when Godly *Hezekiah*, zealous for Reformation, ſent forth his Edict by the hand of his Officers to command the People to return to the Lord, but ſome derided the Meſſengers, nevertheleſs ſome humbled themſelves, and the Lord gave them one heart to do according to the Commandment of the King and Princes reſpecting Reformation, 2 *Chron.* 30. 10, 11, 12. the time haſteneth, when the bands of Mockers ſhall be made ſtrong, too ſtrong for them to break, *Iſai.* 28. 22.

2. Or

2. Or these who do not see what ought to be reformed, do fix upon some lesser matters of the Law, and spend the strength of their zeal in reforming those lesser matters of the Law, but do suffer the more weighty matters of Judgement, Mercy and Faith to lye unreformed, *Mat.* 23. 23. and all these poor blinded Souls are ready to say as those who were reproved for wearying the Lord, for robbing of God, and were commanded to return to the Lord, with a promise that the Lord would turn towards them; but they said wherein have we wearied thee, or robbed thee? and wherein shall we return? *Mal.* 3. 7,8. these do not see what ought to be reformed, but these shall see whether they will or no, either to their Conversion or their Confusion, *Isai.* 26. 11.

2. Some who see a need of Reformation, but they have no heart to this work, and these are heartless either,

1. Because the work of Reformation will reach the Idols of their hearts, *Ezek.* 14. 3. and it may be said of these as of them, 2 *Chro.* 28. 10. are there not with you, even with you sins against the Lord your God? and these not being willing to be cleansed from the Idols of their own hearts, they are not hearty in the

use

uſe of the means of Reformation, but *Rachel*-like, they deviſe ſhameful excuſes to prevent the ſearch and diſcovery of their Idols, *Gen.* 31.34,35.

2. Or they have no heart becauſe of the difficulties of the work of Reformation, as in *Nehemiah*'s time, ſome were ſcared with affrighting apprehenſions of ſeeming impoſſibilities for them to carry on ſo great a work, *Nehem.*4.10. but what will theſe heartleſs Souls do? how can their heart endure? and hands be ſtrong in that day when the Lord ſhall pour out of his fury upon them? becauſe they had no heart to the work of Reformation, *Ezek.*22.14. and then muſt flee like a ſilly Dove without heart into the Net and Snare of Deſtruction, *Hoſ.*7.11,12.

3. Some who have a heart to the work of Reformation, but have little ſtrength, that is,

1. Little outward ſtrength of Abilities, and opportunity; although (through the Grace of God) they have a ſufficiency of ſtrength to reform their own hearts and lives, and their own families; and though they have but little ſtrength, they have kept the Word of God, and not denied his Name, *Rev.*3.8.

2. Al-

2. Although theſe do lay to heart the ſins of the times, and their behaviour in Cloſet-Communion with God, and in their Families, and their converſe and converſation before all doth teſtifie for them, that they have a heart to Reformation, but they have not the power in their hands to do any conſiderable matter in the publick Reformation, and for the removing the abominations in the midſt of *Jeruſalem*; and theſe are the Lords marked ones, *Ezek.* 9.4. ſealed Servants of God, *Rev.* 7.3: and though they cannot deliver others, yet the Lord will deliver them, *Ezek.* 14.14.

4. Some who have ſtrength, but do not agree to carry on together the work of Reformation.

1. Its taken for granted of any who have but any common Notions of reforming work, that Reformation cannot conſiſt in complaining againſt others, and yet do the ſame our ſelves; *Who art thou O Man who judgeſt another and condemneſt thy ſelf*, *Rom.* 2.1. nor in complaining againſt our ſelves, that we pine away in our ſins, and yet do not turn unto the Lord, *Ezek.* 33.10, 11. how can we then live? nor in publiſhing Laws, and profeſſed Covenantings for Reformation, and yet after all theſe we go on in our Treſpaſſes, will not the

Lord

Lord be angry until he hath consumed us *Ezra* 9. 14.

2. But publick Reformation must be carried on principally by those who are in publick place; the Rulers of the Common-wealth holding and handling the Sword of Justice impartially, and brightly, to the terror of evil doers, *Rom.* 13. 3. executing judgement in the Gates, and seeking truth, *Jer.* 5. 1. And the Ministers of the Lords House managing the two edged Sword of the Spirit, *Heb.* 4. 12. both in Doctrine and Discipline, making and keeping the difference clear between the clean and the unclean, the Holy and the Prophane *Ezek.* 44. 23. and then the People ready to strengthen the hands of their Rulers, as he said to *Ezra*, *This matter belongs to you, arise and do it, and we are with you*, Ezra 10. 4.

3. But if every one do not practically agree to carry on according to their places and power, their part, the whole work of Reformation will be obstructed in some degree or other.

If those who are in chief place, and have the greatest Power, shall leave the greatest Burden of the work upon the shoulders of those who are in inferiour places, and power, these will sink under the burden or miscarry in

the

the exercise of their power, and the work fall to the ground: but whatever the care and courage, faithfulness and zeal of chief Rulers may be, yet if Inferiour Officers be not Men of approved wisdom and integrity, Laws will not be executed, and the Oathes of civil Officers will be violated; *and because of these Oathes the Land mourneth, Hos.* 4.2,3. for no publick Reformation can proceed.

5. Or whatever the care and pains may be of Reformers in faithfulness to God, and to his People, yet when they spend their Labour upon a People who are under the power of judicial impenitency:

1. Their labour will be in vain at present as to the work of Reformation; if that people had *Moses* to be their Ruler, yet they will be stiff necked, and be corrupting themselves, and one another, and be an unreformed and unreforming People, against whom the Lord had Sworn in his wrath they should never enter into his rest, *Numb.* 14.30. And if *Isaiah* were the Minister to a People under judicial impenitency, they may hear but shall not understand, they may see but shall not perceive and not be converted, *Isai.*6.10.

2. And yet this is sometimes the heavy work of Pious Rulers, thus to labour in the fire,

fire, and ſpend themſelves, and be ſpent until at laſt the Bellows are burnt, and Lead conſumed, and a melting in vain, the Wicked are not taken away; the Lord in juſt judgment hath ſaid, they ſhall be reprobate ſilver, *Jer.* 6.29, 30. for after the moſt reforming means, they will not be reformed, but will treſpaſs more and more, and yet grow into a ſelf-conceited and ſelf-juſtifying way: and the juſt and holy One of *Iſrael* ſaying againſt theſe, *he that is unjuſt, let him be unjuſt ſtill, and he that is filthy let him be filthy ſtill, and he that is righteous let him be righteous ſtill, and he that is holy let him be holy ſtill; and behold* (ſaith the Lord) *I come quickly, and my reward is with me, to give every man according as his work ſhall be*, Rev. 22. 11, 12.

3. And yet the harder the work of Reformers is, and they found faithful in it, though labouring with a People under a judicial impenitency, and it is in vain as to that people: but yet their work proveth the more acceptable to God, and they ſhall be the more glorious in the eyes of the Lord, *Iſai.* 49. 4, 5. 2 Cor. 12. 15. and thoſe Rulers are in the way to ſee peace and truth in their dayes, as *Hezekiah*, *Joſiah*, and other godly Rulers had this favour graunted to them; although their work

work was amongſt a People judicially declineing and running to ruine: yet ſeeing theſe Kings Ruled with God, and were faithful to his Saints, the Lord gave them Peace and Truth in their dayes, 2 *King.* 20. 19. and 22.20.

4. And although ſuch godly Rulers by their interceding with God, and faithful labouring to reform a revolting people may preſerve them from ruine in their time; but yet if they be a people whoſe Rebellion and ſtiff neck is manifeſt while yet their godly Rulers are with them, *Deut.* 31. 27. it is not all that their Rulers can do will preſerve them at preſent from many fearful Judgements; as thoſe which were inflicted upon the *Iſraelites* in the Wilderneſs, although *Moſes* was with them, *Pſal.* 106.23. *Pſal.* 73.34,38. and when the time is come that the Lord findeth none to make up the Hedge, and to ſtand up in the Gap before the Lord for the Land, *then will the Lord powr out of his Indignation upon them, and conſume them with the fire of his wrath, and recompence their own way upon their heads*, ſaith the Lord God, *Ezek.* 22.30,31.

But O that we did hearken unto the Lord, that he might not give us up to our Hear Luſts, to walk in our own Counſels, the-

would ſoon ſubdue our Enemies, and turn his hand againſt our Adverſaries; but our time ſhould endure for ever, and he would feed us with the fineſt of the Wheat, *Pſal.* 81.11,12, 13,14,15,16.

But O that we did fear and flee theſe ſpiritual judgements more than any other judgements; for Jeſus hath ſaid, For judgement I am come into this world, that they which ſee not, might ſee, and they which ſee may be made blind: if ye were blind, ye ſhould have no ſin, but now ye ſay wee ſee, therfore your ſin remaineth, *Iohn.* 9. 39,40.

And Oh that we could wreſtle and agonize by a ſpirit of prayer, that this Goſpel-vengeance may not be poured out upon our ſouls and the ſouls of our children! crying earneſtly to the Lord for his zeale, his ſtrength, the ſounding of his bowels. O Lord why haſt thou made us to err from thy wayes, and hardned our heart from thy fear; the people of thy holineſs have poſſeſſed it but a little while, *Iſai.* 63: 15,16,17,18.

THE COVENANT,

Which was Solemnly Renewed by the Church in Norwich *in* Connecticut Colony in New-England, *March* 22. 1675.

IN this Calamitous Year 1675, the Year of *Jacobs* trouble in the Wilderneſs, in which the Lord doth ſcourge *New-England* by the Outrage of the Heathen; a Year never to be forgotten.

And we who are in Church ſtate, being called by our Pious Rulers, with other Congregations in this Colony, and in Conſcience of our duty moved to ſeek the Lord by Faſting and Prayer: and having conſidered the Particulars contained in the Writing ſent from our Rulers to the ſeveral Churches in this Colony, and which we ought to keep in Record for ſucceeding Generations, in which they do advertiſe us of thoſe ſins, for which the fierce

wrath of the Holy one of *Iſrael* is poured out upon *New-England*; firſt by Blaſtings of the Fruits of the Earth, but in this year by cutting off the Lives of many by the Sword, and laying waſt ſome Plantations, and threatning ruine to the whole.

Although to wonderment we have been hitherto preſerved in the midſt of the Heathen, yea, ſomewhat by means of ſome Heathen; but we feeling in this day of the Lords ſearching our *Jeruſalem* as with a Candle, we cannot clear our ſelves (though through Grace) both we, and ours have been preſerved from thoſe many groſs acts of Prophaneneſs, and Drunkenneſs, Uncleanneſs, and ſuch like Scandals ſpecified in that Writing, and do deſire humbly to be thankful for ſome progreſs of Converting Work in ſome of the riſing Generation among us: But while we do behold many unconverted Souls in this deſtroying year, and the ſame ſins working in us the cauſes of them, as in others; and a great degree of dangerous neglects of that which ought to be for the prevention of Apoſtaſie, and that the departings of the Glory of God from a People are by little and little, and not total at once: We do ſee cauſe to judge and caſt down our ſelves at the Footſtool of the Lord

Lord, being covered with ſhame. And ſeeing true Repentance doth not end only in confeſſion, but is reſtleſs for Reformation, and ſolemn Covenanting with our God is a means (through his Grace) in order to Reformation, as we find in the tenth of *Ezra*, and other Holy Scriptures and pious Examples: We do therefore this Day Solemnly Covenant to Endeavour uprightly by dependance upon the Grace of God in Chriſt Jeſus our only Saviour.

Firſt, That our Children ſhall be brought up in the Admonition of the Lord, as in our Families, ſo in publick; that all the Males who are eight or nine years of age, ſhall be preſented before the Lord in his Congregation every Lords Day to be Catechiſed, until they be about thirteen years in age.

Secondly, That thoſe who are about thirteen years in age, both Males and Females, ſhall frequent the Meeting appointed in private for their inſtruction, and to accuſtome them timely to the exerciſe of Church Diſcipline, and theſe to continue belonging to this Meeting, ſo long as they abide under Family Government of Parents or others, or until they are come to the enjoyment of full Communion with the Church.

Thirdly, That thoſe who are grown up, ſo as that they are in that reſpect, left to be at their own diſpoſe, ſhall be required to take hold of the Covenant of their Fathers holding forth qualifications ſuitable to that ſolemn duty, or at leaſt that they hold forth a conſcienceious endeavour in the uſe of means to prepare for the ſame; and if they be negligent they ſhall be admoniſhed of their ſin; and if obſtinate, they ſhall be cut off from the Congregation of the Lord by that Dreadful Ordinance of Excommunication.

Fourthly, Whereas the indulgence of Parents in bearing with the evil Behaviours of their Children, their diſobedience, unmannerly geſtures, prodigality, and vain and unſeemly Faſhions, or other things not becoming thoſe who are given to the Lord, is too manifeſt, and we are prone through fear or favour, or not obſervance to neglect admoniſhing ſuch, the Church doth appoint ſome Brethren to take notice of ſuch Children, and timely, meekly, wiſely, and faithfully to admoniſh them, and their Parents, as the matter ſhall require, and if private means doth not prevail, then to manage the complaint orderly in other ſteps.

Fifthly, Whereas the Sacrament of the Lords

Lords Supper, the Seal of Communion, ought often to be celebrated; for the prevention of neglect, we do determine (God granting opportunity) that we will be in the use of that Ordinance once in every six Weeks.

Sixthly, Whereas it is too often seen, that many through fear, or favour, or sense of inability, do behave themselves to their Brethren, as if they were not concerned in that great Duty of Admonishing their Brother for offensive behaviours, unless it be in cases wherein they themselves suffer wrong, and hence love decayeth, and offences abound, and Christs Government, in works denied: We do solemnly promise, that we will in any wise rebuke, and not suffer sin to rest upon our Brother, but deal faithfully according to Christs Order.

And seeing we feel by woful Experience how prone we are soon to forget the works of the Lord, and our own Vows; We do agree and determine, that this Writing or Contents of it, shall be once in every Year read in a Day of Fasting and Prayer before the Lord, and his Congregation; and shall leave it with our Children, that they do the same in their solemn dayes of mourning before the Lord, that they may never forget how their Fathers

ready to periſh in a ſtrange Land, and with ſore grief and trembling of heart, and yet with hope in the tender mercy, and good will of him, who dwelt in the burning Buſh, did thus ſolemnly renew their Covenant with God: And that our Children after us, may not provoke the Lord and be caſt off as a degenerate Off-ſpring, but may tremble at the Commandment of God, and learn to place their hope in him, who although he hath given us a Cup of Aſtoniſhment to drink, yet will diſplay his Banner over them, who fear him.

A BRIEF DISCOURSE

Proving that the First Day of the Week is the Christian Sabbath;

Wherein also the Objections of the *Anti-Christian Sabbatarians* of late risen up in *Connecticut Colony* are refuted.

By Mr: [illegible]s *Fitch* Pastor of the Church in *Norwich* in *New-England.*

Gal. 4:10,11. *Ye observe dayes, and moneths, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.*

Gal. 5.12, *I would they were even cut off which trouble you.*

Col. 2.16,17. *Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the New Moon, or of the Sabbath-dayes. Which are a shadow of things to come, but the body is of Christ.*

Printed in the Year 1683.

ARguments Grounded upon the Word of God, to prove that the First Day of the Week is by Divine Appointment the Day ſeparated for Holy Worſhip, and ought to be kept Holy unto the Lord, according to the Rules of Sanctifying the Sabbath, and conſequently the Ceſſation of the ſeventh Day Sabbath in theſe Goſpel Dayes.

And then a Reply to *John Rogers* his Anſwers to ſome Queſtions ſent to him from the Honourable Governour of *Connecticut*; and likewiſe an Anſwer to *John R.* his ſeven Queſtions with which he concluded.

Concerning the Arguments, the Queſtion is not now concerning the Name, whether to be called a Chriſtian Sabbath, which ſome take to be Analogically a reſemblance to the *Jewiſh Sabbath*; or whither to be called the Lords Day, which ſome have thought to be a more

more Goſpel Name. But the Subject of our Diſcourſe at this time, is not concerning the Name but the thing, and far be it from me to imagine that I can add any thing to, or do ſo well as thoſe Worthies, Doctor *Bound*, Mr. *Abbot*, Dr. *Owen*. & Mr. *Baxter*, Mr. *Shepard*, and others have done in their Learned Elaborate Diſcourſes upon this Subject, only I ſhall take ſome Arguments which to me ſeem moſt ſuitable to my preſent purpoſe.

1. The firſt is from *Rev.* 1. 10. in which the Apoſtle declared, *that he was in the Spirit on the Lords Day*: For the opening of which words to make way for the Argument we may Conſider:

Firſt, It was ſome particular Day in the week, which the Apoſtle calls the Lords Day: for his Scope is to notifie at what particular time he had the Viſions and Revelations of ſo great concernment to all the Churches in all Ages to the end of the World, and this he calleth the Lords Day:

Arg. Which was either ſome particular day, or ſome general name applicable to any day of divine Viſion, if ſo then the anſwer ſhould be the ſame with the Queſtion, and prove and make evident nothing, for the queſtion is what day he had theſe divine viſions

and

and the Anſwer then ſhould be in the day of divine Viſions, far be it from us to think that the Apoſtle guided by the Spirit of God in every word he ſaid, could ſpeak ſuch nonſence: therefore it muſt be underſtood of ſome particular day in the week.

2. *Secondly*, It was ſome particular Day well known to the Churches of Chriſt to whom he wrote, by that name of the Lords Day.

Arg. For it was a Day well known to the Churches by the name of the Lords Day, or elſe unknown and obſcure, and would want an Expoſition; far be it likewiſe from us to think that the Apoſtle guided by the Spirit of God, and having undertaken to make known to the Churches in what particular Day he had thoſe Divine Revelations, ſhould put an obſcure and unknown name upon the Day by which the Churches could not know what he meant; therefore it is to be underſtood of a particular day well known to the Churches of Chriſt.

3. *Thirdly*, This particular Day ſo well known to the Churches by the name of the Lords Day, was a Day of divine Inſtitution a Holy Day:

Arg. For it is called the Lords Day, either becauſe it was a day of divine Revelation, or a

Day

Day by divine Inſtitution; but it was not called the Lords Day, becauſe it was a day of divine Revelation, for as we heard before, this would be to ſpeak nonſenſe, and nothing to the Queſtion, therefore it was called the Lords Day, becauſe it was ſo by divine Inſtitution, and ſo a Holy Day.

Take one *Argument* more for the clearing of this, That which is honoured by the Holy Ghoſt in the Apoſtle, with the ſame honourable and holy Title and Name as belongs to the Lords Supper, and other holy Inſtitutions is holy as theſe are.

Arg. The reaſon is, for if the Holy Ghoſt ſhould honour this particular Day with as ſacred a Name of Honour, as Ordinances are, and yet not be a holy Day, it would be to honour it above its due, and conſequently to degrade other divine Inſtitutions, but this cannot be, but the day ſpoken of hath the ſame honourable title and name, as the Lords Supper, the Word of the Lord, *&c.*

4. That the particular Day well known to the Churches of Chriſt, called by the ſame honourable and holy Title or Name, as the Lords Supper is, and other holy Inſtitutions was the firſt day of the week.

And for the Proof of this, let us conſider

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Arguments of all ſorts, inartificial, and artificial abundantly confirmed by the Holy Scriptures, Light and Evidence.

Firſt, To begin with inartificial Arguments, *viz.* Teſtimony of all the Churches in all ages, from the Apoſtles times, until you come nigh to our dayes; take Mr. *Baxter*'s own words, *It is unqueſtionable to any man verſed in antiquity, that all the Churches of Chriſt, Greek and Latin, Syrian, Ethiopick, Perſian, and Arabick called the firſt day of the week the Lords Day:* and further he and other Worthies have, and do give the chalenge unto any one to cite out of approved Hiſtories, or from but one ancient Writer, but one Church, or but one Chriſtian, or but one Heretick, who did gainſay this but of late times. And what force there is in this Argument we may now weigh it; the Word of God ſaith, *that the Teſtimony of two Men is true*, John 8. 17. this is granted of all who have but humanity, that it is legally true, and the contrary to this is legally falſe, and we may know what to judge of him that ſpeaks it: but the Teſtimony of all the Churches of Chriſt, from the Apoſtles time from age to age, may well have the credit which belongs to two men, and ſomewhat more, eſpecially if we conſider that it was not poſſible

poſſible all the Churches Eaſt and Weſt, thoſe who had no opportunity one with another, that theſe could convene or any wayes conſult to deceive their poor poſterity with a lie, by telling them that the firſt day of the week had the holy name of the Lords day, and was to be kept holy, when if it were falſe: but they all ſpake the ſame thing, becauſe they were guided according to truth, which came from the ſame ſpirit of truth, breathing in the Apoſtles, and guiding the Churches in the primitive time, to declare the ſame to their Children, and ſo to Childrens Children in all ages, according as it was ſaid in another caſe, *Pſal.*78.6,7. and if *de facto* as they call it, concerning the fact, for that we now ſpeak of (*viz.*) that the firſt day of the week from the primitive time, was called the Lords day, if Hiſtories be of no uſe to inform us, or what they ſay ought not to be credited, although they generally ſpeak the ſame thing as to fact what was done, I know not of what uſe they be: but all the Books and Hiſtories of the Church of Chriſt concerning the time of the ten Perſecutions, and ever ſince, may be committed to the Flames as unworthy of credit: and let us never Write and Record any thing more for the benefit of Poſterity of this kind:

But

But I take it for granted that no sober minded Christian will agree to this whatever *John Rogers* his judgment may be.

And if any do desire to see more fully how it is proved that the first day of the week is the Lords day by the testimony of the antient Writers; let them read Mr. *Samuel Cradock*'s Book Entituled *Knowledge and Practice*, and Mr. *Baxter*'s Book, concerning the *first Day of the week by Divine Appointment the Lords Day*; in which Books may be seen the antient Writers cited in their several places and ages from the primitive time to the latter time, attesting the first day of the week to be the Lords Day.

We have at present done with the first Argument, as it respects Testimony.

2. But let us proceed to that kind of Argument which by the Learned is called Artificial, and argues from the Artifice, Frame and Nature of the thing, and must necessarily be granted to be the strongest way of Reasoning.

Arg. The Apostle calls the Day as it was by the Lord made, and as it is, or else he did miscal it; the first part of this disjunct Proposition must be granted, that the Apostle did call the Day as it is, as the Lord had made,

for none will dare to ſay that he miſcalled it, unleſs it be thoſe who have learned to Blaſpheme. The Minor follows, that the firſt day of the Week was made by the Lord above any other day of the week to be the Lords Day in Goſpel times; and for the Proof of this let us now Conſider:

1. *Firſt*, this was the day in which our Lord roſe, *John* 20. 1. *Luk.* 24. 1.

2. This was the day in which he appeared to the two Diſciples after his Reſurrection to teach them, *Luk.* 24. 13.

3. This was the day in which he appeared to the Apoſtles, and gave them their Commiſſion, and the Holy Ghoſt to enable them, *Luk.* 24. 33, 36. *John* 20. 19, 20, 21, 22.

4. And this was the day he choſe again to appear, when *Thomas* was with them, *John* 20. 26.

5. And this was the day promiſed and propheſied of and fulfilled as in the former particulars.

It was the day promiſed in *Pſal.* 118. 24. called the day the Lord hath made: Speaking by way of Promiſe and Prophecie of Chriſts Reſurrection Day, as it is expreſs in the words.

And that which ſome have mentioned in *Ezek.* 43. 27. hath likewiſe its weight, that the

the eighth day ſhall be the day wherein their Offering ſhall be accepted.

Arg. Take the Argument from hence, either this was performed literally, or typically, if literally, then the eighth day which is our firſt day of the week, was Honoured and Sanctified above the ſeventh day, and that by the Lords appointment: but thus it was not before the Goſpel times for that would be contrary to *Numb.*28.9,10. therefore, it is to be underſtood typically, *viz.* what day in Goſpel times the Worſhip of God, ſhall be acceptable, and that is the eight day which is our firſt day of the week.

And that day of his Reſurrection was the day of performing that great promiſe and prophecie, *Thou art my Son, this day I have begotten thee*, for thus its expounded by the Apoſtle, *Act.* 13.33. God hath fulfilled the ſame to us, in that he hath raiſed up Jeſus again, as it is written in the ſecond *Pſalm*, *Thou art my Son this day I have begotten thee.*

For although Chriſt is the Son of God from everlaſting, yet this was the day in which he was declared to be the Son of God by Reſurrection from the dead, *Rom.* 1.4. and the firſt day of the week was the very day for the performance of this promiſe, *Heb.* 1.5. as *Parens*

doth more fully explain it.

And to conclude this, and though we cannot expect that those who are under a penal blindness and deafness, will either give or take reason until the Lord shall give them an ear to hear, and an eye to see, and because they say they see their sin remaineth, *John* 9 41. But to help the mind and memory of those who are sensible of their weakness, but are willing to hear and see: Let us gather up briefly that which hath been said out of *Rev.* 1.10. as followeth;

The day called the *Lords Day* is some particular day well known to the Churches of Christ, otherwise it was in vain, and to no purpose for the Apostles to have spoken a word of the Day.

And this day called the Lords day was a Holy Day, otherwise it could not have the holy name proper unto holy things and holy time.

And that the day called the *Lords Day* is the first day of the week, this hath been proved both by the Testimonies of all Churches in all ages, though cavelled against by some in late times, yet this their Testimony may well pass for legal Testimony in any Court of Justice upon Earth, and they who oppose it must

muſt be legally condemned for Liars.

And more then all this it hath been infallably proved by the Word of God, and his Works, that the firſt day of the Week is the very day which the Lord by his Prophets foretold he would make to be the day in which above all other dayes we ſhould rejoyce, *Pſal.* 118 24.

And with his Almighty hand he hath performed it by the working of his mighty power which he wrought in Chriſt Jeſus when he raiſed him from the dead, *Eph.* 1.20. And in this very day revealing himſelf to his Diſciples as the exalted head of his Church and People. And in this very day Commiſſioning his Apoſtles, and breathing the Holy Ghoſt in the ſame day upon them, to impower and enable them in all things reſpecting their work as Apoſtles of Chriſt, and particularly by the Holy Ghoſt guiding the Apoſtles to ſettle the firſt day of the Week in all the Churches of Chriſt, as it is the Lords day and our Chriſtian Sabbath: but more of this in that which followeth.

And thus that which the Lord hath wrought according to his Word, may well paſs for divine Teſtimony in the Court of Conſcience, that the firſt day of the week is by Divine

Institution the Lords Day, and our Christian Sabbath.

And now let us proceed in the second place to prove that the first day of the week, which the Lord hath made by his word and works to be the Lords Day and our Christian Sabbath, was settled by the Apostles in all the Churches in the primitive time.

First, By their Doctrine, *Secondly*, By their Practice.

1. By their Doctrine, and for the clearing of this, let us consider; *Heb.* 4. 8, 9.

Where the Apostle doth by his Doctrine inform us of a Rest which remaineth to the People of God, and another day of Rest; and to make way for the Argument, let us open that Scripture.

1. *First*, he speaks of a Sabbatism, so the Word in the Original is, a Rest resembled by the seventh day Rest, spoken of in the third and fourth verses, and by the Rest in the Land of Canaan mentioned in the seventh and eighth verses.

2. This is another Rest, and therefore another day for this Rest: thus in 8, & 9 verses, and I shall at present content my self with *Pareus* his Exposition until I meet with a better; that [illegible] in the Psalms to which the Apostle had

had reſpect, did ſpeak of another Reſt, and a day of Reſt which is neither the ſeventh day Reſt, nor the Reſt in the Land of *Canaan*, but ſignified and exemplified by the one, and ſhadowed out by the other, and the Apoſtles demonſtration of this Doctrine may be expounded by a disjunctive Syllogiſme.

Arg. Either it is of the firſt reſt of God in which he ceaſed from the Works of Creation or of that reſt in *Canaan*, or of ſome other reſt, and of another day of reſt, but not of the two former; and therefore the concluſion of the Apoſtle is in the 8*th* and 9*th* verſes of another Sabbath of reſt.

3. This reſt, and day of reſt ſpoken of by the Apoſtle remaineth, ſo it is expreſs in the words of the 9*th* verſe, which remaining properly, belongs to this reſt, intimating by this his Doctrine, that the other reſt, the ſeventh day reſt is removed, for the remaining ſignifieth the ſtability and permanency of this Goſpel reſt, and the day of that reſt, but the removing of the thing ſhaken, that thoſe things which cannot be ſhaken may remain, *Heb.* 12. 27. The reſt on the ſeventh day, and that day of reſt was miſerably ſhaken by the ſin and fall of man, which brought the Curſe not only upon himſelf and his Poſterity, but upon

the works of Creation; and therefore the Lord did not only threaten to destroy Man, but likewise to destroy the Beasts, the Creeping things, and the Fowls of the Air; for saith the Lord, it repenteth me that I have made them, *Gen.* 6.7.

Thus was the seventh dayes Sabbath which was a memorial of Gods resting from, and complacency in his works of Creation, shaken by Mans sin, and Gods curse upon the Creatures because of Man, and the Commandment for the sanctifying the seventh dayes Sabbath did remain as a hand-writing against sinful and fallen Man, as other Ordinances and Hand-writings did, until Christ comes and brings in better Ordinances, and a better day of rest which remaineth as the Apostle by his Doctrine instructeth us.

4. The Rest and day of Rest which remaineth, is that into which Christ first entred, and at length did perfectly possess, and into which he leadeth his People, but Christ entred into his rest the first day of the week, when he rose from the dead, and at length he passed into the full possession of the Mansions and resting places, *ver.* 14. and he that entred into his rest ceased from his Works as God did from his, *ver.* 10.

5. The

5. The remaining of this day of Reſt is ſpoken of in the preſent tenſe; it is ſaid therefore there remaineth a Reſt, ſo that it is that which at preſent the people of God do poſſeſs although the perfection of it is reſerved for them when they ſhall come to the Manſions prepared by Chriſt for them, *Joh.* 14.2., 2 *Pet.* 1.11. the words being thus opened the Argument now follows.

Arg. That if the People of God have another day of Reſt which is not the ſeventh day reſt, but that which Chriſt doth lead them into by his own Example, and by way of communion with him who entred into his reſt in the firſt day of the week, then the firſt day of the week is the day of our Goſpel Reſt, and of our Chriſtian Sabbath, and conſequently a ceſſation of the ſeventh dayes Sabbath; but the proof of all theſe particulars we have in the former: and concerning Chriſts entring into his Reſt on the firſt day of the Week, I ſhall yet ſpeak more fully concerning that as I ſhall meet with it in ſome of the Objections of *John Rogers.*

In the ſecond place, to prove that the Apoſtles by their Doctrine did ſettle the firſt day of the week to be our Chriſtian Sabbath, we may ſee in 1 *Cor.* 16. 1, 2.

1. That

1. That which is there expreſt is by way of precept and injunction, for ſo the Apoſtle ſaith, he had given order concerning the collection of the Saints, and therefore not left it as a matter of indifferency or liberty, but whoſoever did neglect this, did tranſgreſs the Apoſtolical precept and order.

2. This order for the collection for the Saints was not only ſent to the Churches at *Corinth*, but to the Churches at *Galatia*, ſo that it was an order and injunction common to the Churches:

3. The order did not only reſpect the collection it ſelf, but the time and day of it, that upon the firſt day of the week, let every one lay by him in ſtore, as God hath proſpered him: ſo it is expreſs in the 2*d*. verſe, now the Argument follows.

Arg. The firſt day of the week was either a common and indifferent day, or a holy day, the day of the Chriſtian Sabbath, but no common and indifferent day; for how could the Apoſtle by his injunction and order, make it neceſſary for the Churches to attend this work of mercy, collection for the Saints on the firſt day of the week, if it was but a common day, and thus eſteem one common day above another contrary to his Doctrine, *Rom.*

14 5.

14.5. far be it from us to think that the Apoſtle could ſo contradict his own Doctrine, but it was becauſe the firſt day of the week was made to be a holy day, and ſuch works of mercy are very ſuitable unto the day.

2 *Arg.* Or thus, the Apoſtle did order collection for the Saints to be on the firſt day of the week, either becauſe it was the Chriſtian Sabbath, or for ſome other reaſons, but I have ſo long waited to hear of ſome other reaſons, why the Apoſtle ſhould lay an injunction upon all Churches to have ſuch an honourable reſpect to this day, without any conſideration of it as the Lords Day and Chriſtian Sabbath, and all the Objectors and Cavillers againſt the firſt day of the week the Lords day, have not brought forth the leaſt appearance of any reaſon to the contrary, that I confeſs I begin to think, that the Opponents themſelves within themſelves, have received a Sentence of deſpair of giving any reaſon, only they have travelled and brought forth one poor Objection, that there is not a word ſpoken of a Sabbath here, and who ſaith there is? but the Argument is taken from the Apoſtles Order, and by Apoſtolical Order advanced the firſt day of the week above any other day, and that the reaſon of this is, either becauſe it is the

day

day of the Christian Sabbath or for some other reason which never yet was brought to light, and therefore we conclude as in the former that the Apostle by his Doctrine did settle the first day of the week to be a holy day, a Christian Sabbath.

Now in the next place, concerning the practice of the Apostles & the practice of the Churches, of which much may be said in order to their attendance to holy Duties in the first day of the week, because it was a day separated for holy Worship, but at present we may consider *Acts* 20.7.

First, it was a Church assembly there spoken of, for it is said the Disciples came together.

2. *Secondly*, the end for the sake of which they came together, it was for the sake of religious duties, that they might partake of the Lords Supper called breaking of Bread in this place, as in *Act*.2.42. and did not go alone without other Religious performances, *viz.* Prayer and hearing the Word Preached.

3. *Thirdly*, It is spoken of as a custom, and usuall practice of the Disciples, therefore it is said on the first day of the week when the Disciples came together. *Paul* having waited for and taking this opportunity to Preach to them, for he abode seven dayes among them, but this was the last day, his being

ready to depart on the morrow, as is expreſt in the 7th verſe.

Arg. Hence the Argument is, *Paul* and the *Diſciples* with him either kept the Seventh day Sabbath or the firſt day of the week a Chriſtian Sabbath, or elſe they kept no Sabbath at all, if they had kept the ſeventh day Sabbath, that was the day before this. Firſt day of the Week, then they had a meeting after a Sabbath manner for Religious Duties, then the Evangeliſt would not have ſpoken of this Meeting on the Firſt day as the only Church Meeting of the ſeven dayes of the Apoſtles abode amongſt them; therefore it was the firſt day of the Week in which *Paul* and the *Diſciples* aſſembled, and kept as a Chriſtian Sabbath.

Much more hath been ſaid by others, and I have ſomewhat more in readineſs to ſay if the occaſion calleth for it, and God giveth opportunity.

But at preſent having proved that the firſt day of the Week was by the Lord himſelf made by his Word and by his Works to be the Lords day, and our Goſpel and Chriſtian Sabbath, and his Apoſtles were guided by the Holy Ghoſt to ſettle it in the room and place of the ſeventh day, both by their Doctrine and by their Practice; we proceed to make

Reply to *John R.* his Anſwers to the Queſtions: And concerning his Preface to his Anſwers, I ſhall at preſent omit it until I come to his Concluſion and then conſider both his Preface and Concluſion together, theſe and the Superſcription being to the ſame Purpoſe, and the ſame for ſubſtance.

Queſt. 1. The firſt Queſtion: *Are not juſt and neceſſary Conſequences from Scripture to be taken for the mind of the Holy Ghoſt in Scripture, or elſe how ſhall we Anſwer the Papiſts againſt the error of Tranſubſtantiation?*

John R. his Anſwer is,

Anſ. If the Conſequence drawn from Scripture is agreeable to the Scripture and no wayes contrary to the Scripture, it muſt be granted truth, becauſe it ſpeaks what the Scripture ſpeaks. But as to the *Papiſts John R.* ſaith, they had no Scripture that ſaid a piece of Bread was the body of our Lord, or that our Lord was turned into a piece of Bread, or that Bread was turned into our Lord; for our Lord did not ſay to his Diſciples, *Take eat this Bread is my Body*, as the *Papiſts* did affirm, therefore they ſaid that which the Scripture did not ſay, ſo do you ſay that which the Scripture doth not ſay, for you call the firſt day of the Week the Chriſtian Sabbath, but the

Scri-

Scripture doth not; you call every first day of the Week the Lords Day, but the Scripture doth not so.

Reply The Reply to *Iohn R.* his Answer follows:

His Answer consists of two parts,

1. *First*, partly of a seeming Concession granting that Consequences drawn from Scripture and agreeable to Scripture are truth, *&c.*

2. *Secondly* he compareth us unto the *Papists*, for saying that which the Scripture doth not say, and the Argument he gives is, If we say the first day of the Week is the Lords day and the Scripture doth not say it, then we are like the *Papists.*

Reply, The Reply is, that we have already proved that the Scripture saith, that the first day of the Week is the Lords day, and therefore *Iohn R.* doth falsely Reproach us, and I might say, that he that will hold to the letter of a Scripture, although contrary to the spiritual scope of that and other Scriptures, is like the *Papists* in their defence of Transubstantiation from those words, *this is my Body*: But *Iohn R.* doth hold to the letter of the fourth Command respecting the seventh dayes Sabbath, contrary to the command of Christ

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in the Goſpel and that which is moſt ſpirituall and proper ſcope of that command, as appears by the former arguments, and more ſhall appeare in that which follows, therefore in this *John R.* is like the *Papiſts.*

Qu. 2. *Is not Reſt meerly due and proper to ſucceed Labour?*

Anſ. John R. granteth that Reſt neceſſarily follows Labour, and that God reſted on the ſeventh day after his ſix dayes work was ended.

Qu. 3. *Was not Jeſus Chriſt as he was God equall with the Father, and as he was God Man was Lord of the Sabbath; he himſelf declareth in the fourth Command, and requireth Man to do the like by the Command?*

Anſ. John R. his Anſwer is that Jeſus Chriſt as he was God was equal with the Father, all things was created for him and by him, But *John R.* ſaith, the next part is an aſſertion, yet not a ſolid one in this caſe, for as Jeſus Chriſt was God he was commander of the Sabbath, yea the whole Law, but as he was Man, he was made of a Woman under the Law: And further *John R.* ſaith, but if thou haſt reference to the Scripture, *Mar.* 2. 28. which ſaith, *Therefore is the Son of Man Lord of the Sabbath Day*, he doth not ſay, God Man but the Son of Man. *Reply*

Reply, The Reply to *John Rogers* is,

1. *First*, He grants that Christ as God, is the Commander and Lord of the Sabbath.

2. *Secondly*, He denies him to be the Lord of the Sabbath, as he is God-Man: to which the Reply is,

Reply, By God-Man is meant, God and Man personally united, that is, the Son of God having assumed a humane nature into personal union with his Divine nature, is both God and Man; and if he be not Lord of the Sabbath as he is God and Man then he is not head over all things as he is God and Man, *Eph.* 1. 21.22. then not Mediator as God and Man, 1 *Tim.* 2.5. And the Argument he gives now follows:

For saith *John Rogers*, as he was Man he was made of a Woman, and made under the Law, hence his Argument is, if Christ as a Man was made of a Woman under the Law, then as God-Man he is not Lord of the Sabbath. If this be good Divinity then let *John R.* proceed to say, that because he was Man, made under the Law, therefore as God Man he is not head of his Church, and is not the Mediatour, and as God Man he shall not return to be the Judge of the World; this is so far

from being ſolid, that it is contrary to the frame of Goſpel Scriptures.

2. *Secondly*, He argues from *Mark* 2. 28. his Expoſitions are theſe, but if thou haſt reference to that Scripture which ſaith, *the Son of Man is Lord of the Sabbath*, he doth not ſay God Man but the Son of Man; whence his Argument is, if the Scripture ſaith that the Son of Man is Lord of the Sabbath, then *John Rogers* judgeth it is not a ſolid aſſertion to ſay Chriſt as God Man is Lord of the Sabbath.

Reply, My Reply is, that if Chriſt the Son of Man be Lord of the Sabbath its either as he is the Son of God, or as the Son of Man, or as he is God and Man; not as the Son of God conſidered without being the Son of Man for the words are expreſs, *that the Son of Man is Lord of the Sabbath.*

2. *Secondly*, Not as the Son of Man, this *John Rogers* granteth to be too low, becauſe thus he was under the Law, and therefore it muſt be as he is God Man, that he was Lord of the Sabbath, and yet *John Rogers* ſaith this is not a ſolid aſſertion, but he hath given no ſolid Argument to the contrary, but that which fights againſt it ſelf.

Only a Queſtion from hence he doth propound

pound, I find it to be so long winded, and yet so short spirited as to any reason belonging to the Question in hand, that I can hardly spare Pen, Ink and Paper to Transcribe it, but we must have it as it is:

These are *John Rogers* his words; I shall propose a Question in this matter, if in Scripture it is said, *That the Man was not made for the Woman, but the Woman for the Man, and in Scripture the Man is called the Lord of the Woman, why then if the Sabbath was made for Man and not Man for the Sabbath, is not Man Lord even of the Sabbath day; for though a Man be Lord of his Wife, yet he ought not to put her away in respect of the Law of God that hath made those two one, so likewise the Sabbath, though Man be Lord of it, in respect it was made for him, and not him for it; yet by virtue of Gods command, ought not to prophane it: yet if in case it was so that Man must either omit the deed of mercy to Man, or prophane the Sabbath by doing the deed of mercy to the Man, he ought to prophane the Sabbath and do the deed of mercy, in respect the Sabbath was made for Man and not Man for the Sabbath; for God hath preferred the Man above his Sabbath, not making him for the Sabbath but the Sabbath for him; for in this respect God hath made him Lord even of the Sabbath day.*

Reply, The Reply to all this is, That all this is nothing to the Queſtion ſtated, and who knows not but God will have Mercy rather than Sacrifice whether on the Sabbath day or any other time.

Qu. 4. *Was not the work of Redemption as great, and Godlike as the work of Creation, and ſo worthy of Reſt and a memorial upon its finiſhing.*

Anſ. *John* R. his Anſwer is, the work of Creation was the greateſt work that ever was, for it was the Creating of all things: and the work of Redemption the merciſulleſt work that ever was to Gods Elect, for by it they were redeemed: And foraſmuch as the God and Father of all things ought to be obeyed as that one Law giver, who created all things and commanded all, that the ſeventh day ſhould be kept holy in reſpect of Creation, ought to be obſerved by reſting from Labour as he did, and that becauſe he commanded it: And foraſmuch as our Lord Jeſus Chriſt hath redeemed Gods Elect by his body and blood, and appointed for a Memorial of the ſame Baptiſm and the Lords Supper to be obſerved by the Redeemed ones, he ought to be obeyed in the ſame, as God the Father in the other, ſo that both theſe works have ſome thing to keep them

them in memory by the appointment of the Workmen.

Reply, The Reply to *John R.* his Anſwer is, *Firſt*, He ſaith the work of Creation is the greateſt work, and his reaſon is, becauſe God made all things: The Reply is,

That if the work of Creation be the greateſt, then the work of Redemption is not ſo great as the work of Creation; but a work is greater or leſſer according to the greatneſs of wiſdom, power and goodneſs manifeſt in it, but the wiſdom of God ſhining in the work of Redemption, excels the wiſdom ſhining in the work of Creation, 1 *Cor.* 2. 7. wiſdom in a myſtery, and the power made manifeſt in Redemption is greater than in Creation, called the exceeding greatneſs of his power towards them that do believe, *Eph.* 1. 19.

And for goodneſs to ſinners *John R.* cannot but confeſs it is the mercifulleſt work, and yet he denieth that a day ſhall be appointed for a memorial of this greateſt work; but as it is worthy of a Day, ſo the Lord hath appointed the firſt day of the week for that end, as hath been proved by the Scriptures abovementioned, and therefore it is in vain for *John R.* to deny it.

Qu. 5. The fifth Queſtion is, *Was not the*

work finiſhed at the Reſurrection of Chriſt on the firſt day of the week, when he entred into his reſt as God did into his.

Anſ. John R. his Anſwer is, The price was paid as ſoon as the Sacrifice was offered, and the dead raiſed; but the work of Redemption as yet not perfected in us, for we are yet under the bondage of corruption, Rom. 8.23. but to ſay that Chriſt entred into his Reſt on the firſt day of the week I cannot, for he did aſſemble himſelf with his Diſciples after his Reſurrection, being ſeen of them forty dayes before he aſcended up into Heaven, and upon the day of his Reſurrection did eat with his Diſciples, and did travail with them, which was Labour.

Reply, The Reply is, that *John* R. denieth that the work of Redemption was finiſhed, becauſe it is not finiſhed in us: Whence his Argument is,

That if Redemption be not perfected in Believers, then not finiſhed by Chriſt: but this is falſe reaſoning for want of diſtinguiſhing between the work of Redemption and the work of Application: Chriſts work of Redemption may be finiſhed although the work of the Holy Ghoſt as ſent from the Father and the Son to apply Redemption may not be

finiſhed

finiſhed and is not in this life perfected to the Elect.

Obj. The ſecond Objection is, *That Chriſt was not entred into reſt on the firſt day of the week, and his reaſon is, becauſe he aſſembled with his Diſciples, did eat and travail,* &c.

Reply. The Reply is, Either Chriſt was on the firſt day of the Week in a ſtate of Humiliation, or a ſtate of Exaltation: if in a ſtate of Humiliation, then his Reſurrection was no degree of his Exaltation, contrary to *Rom* 1. 3,4 *Eph.* 1. 20,21. if he were in a ſtate of Exaltation then in a ſtate of bleſſed and glorious Reſt: And although there are divers degrees of his Exaltation, as his Reſurrection, Aſcention, Seſſion at the right hand of the Father, and his return at the laſt Day to be the Judge, but Reſurrection is one degree of his Exaltation and of his Reſt; and therefore he was entred into Reſt, although for the conviction and confirmation of His Diſciples, he did ſhew himſelf, and by ſome ſenſible ſigns make it manifeſt that it was himſelf, that very humane nature which had ſuffered death, was raiſed, that he that deſcended was raiſed, and is the ſame alſo that aſcended into Heaven *Eph.* 4. 10.

Qu. 6. *Did not Christ allow this to be called his Day, as the Sacrament is called his, or the Lords Supper?*

Anſ. John R. his Anſwer is, I cannot ſay that ever the firſt day of the week was called the Lords Day, and therefore cannot ſay whether he allowed it or no, I know that the Cup which our Lord communicated to his Diſciples, they called it the Lords Cup, and the Table at which they ſate to communicate of the Bread and Wine, they called the Lords Table, and the Apoſtle *John* calleth that Day in which the Lord communicated to him thoſe Viſions in the Revelations the Lords Day, but what day of the Year, or of the Week, I cannot tell.

Reply, The Reply to this is, there hath been Arguments given of all ſorts to prove both from humane and divine Teſtimony, the word and works of the Lord, the Doctrine and Examples of the Apoſtles of Chriſt, that the firſt day of the Week was that very day called the Lords day, *Rev.* 1. 10. and if *John Rogers* was asked who his Father was, he would be aſhamed to ſay he could not tell, and yet he cannot but know that as to humane Teſtimony, there is more clear and infallible proof, that the firſt day of the week was called the

the Lords Day than he can have who his Father was, this being the Teſtimony of all the Churches in all Ages, from the primitive time to this very day, until of late ſome few have riſen up and raiſed the Objection.

But beſides all theſe Arguments from the Scripture have been given to prove it; and if yet *John* R. will ſay he cannot tell, we muſt leave him to his ignorance, and he ought not to be offended with us, and revile us, becauſe we do know.

Qu. 7. *Did not Chriſt countenance and allow his Apoſtles in the practice and ſolemnization of that day in proper Sabbath Ordinances?*

Anſ. His Anſwer is before, ſaying not that I know the Ordinance of the Sabbath is reſt to Man and Beaſt, for ſo God ordained in the fourth Command after the ſix dayes work to reſt.

Qu. 8, *Are not Chriſt and his Apoſtles therein to be a pattern for Chriſtians to follow, and ſo vertually a divine Inſtitution?*

Anſ. John Rogers his Anſwer is, that the eighth Queſtion is anſwered by the Anſwer to the ſeventh, and the anſwer to the ſeventh was the ſame with the Anſwer to the ſixth, *viz.* that he could not tell, that he did not know, and thus he makes a quick diſpatch of Anſwers

ſwers to the Governours Queſtions: But in this he is like thoſe who when the Queſtion was asked them concerning the Baptiſme of *John*, whence was it, from Heaven or of Men? they reaſoned with themſelves ſaying, if we ſhall ſay from Heaven he will ſay unto us, why did you not then believe him? but if we ſhall ſay of Men, we fear the People, for all hold *John* as a Prophet, *Mat.*21.25,26. and therefore they concluded it was ſafeſt for them to ſay we cannot tell, *ver.* 17. Thus likewiſe if *John* R. ſhould ſay, that the Patern and the Examples of the Apoſtles, reſpecting Worſhip, and particularly concerning the Sabbath, ought to be followed, then he knows it would be ſaid, why do you not follow them? and if he ſhould ſay, that their Example ought not to be followed by Chriſtians, this would be ſo un-Goſpel-like and un-Chriſtian like, and therefore *John* R. concludes it is beſt for him to ſay he cannot tell.

Qu. 9. *If the old Jewiſh Covenant be expired, and ſundry Ordinances about time and place,* &c. *altred, Why not the time of the old Sabbath alterable by the Lord of the Sabbath upon a Goſpel account as a memorial of* Redemption?

Anſ. John R. his Anſwer is, I know not what thou doſt mean by old Jewiſh Covenant,

I know

I know no Covenant in Scripture by that name, if thou doſt mean the Covenant which the two Tables of Stone, the Tables of the Covenant which did contain the ten Commandments which *Iſrael* did enter into a Covenant with God, by engaging to perform the ſame, which Covenant they brake, and periſhed in the Wilderneſs for the ſame; God did ordain by the hand of *Moſes* Ceremonies as a figure of the Mediatorſhip of Jeſus Chriſt at this time at *Mount Sinai*, when *Iſrael* entred into the Covenant of works, to ſhew that there was mercy to be obtained by Jeſus Chriſt, though the firſt Covenant was broken by them; that is to ſay, upon Repentance and Faith. Now though the firſt Covenant which was dedicated with the blood of Bulls and Goats, and accompanied with many Rites and Ceremonies which were figures of the Mediatorſhip of Jeſus Chriſt, which Rites and Ceremonies are done away, but none of them placed in the two Tables, for that Law is ſpiritual, and it is as eaſie by Gods Decree, for Heaven and Earth to paſs as for a tittle of it to fail: Now the other Law contained in the former Covenant, called the Hand-writing of Ordinances, which was nailed to the Croſs of Chriſt, which did contain meats and drinks,

New

New Moons and Sabbaths, which Sabbaths was beſides the Sabbaths of the Lord, but Gods ſeventh day-Sabbaths were commanded by the mouth of the Lord with an audible voice, written with the finger of God in Stone, death inflicted upon the breaker of it, *Exod.* 31. 12.

Reply, The Reply is this, *John Rogers* his Anſwer is full of confuſion, jombling the Covenant of Works and the Covenant of Grace together.

1. *Firſt*, The Covenant of Works was made with *Adam*.

2. *Secondly*, The Covenant of Grace may be conſidered either as Ceremonially and Legally Adminiſtred, and this *John* R. calls the Covenant of Works, or as it is attended with Goſpel Adminiſtrations, and there the Queſtion ariſeth.

Whether another day might not be more ſuitable upon a Goſpel account than the ſeventh day Sabbath? and what reaſon doth *John* R. give to the contrary? I confeſs I begin to grow weary of forming his Arguments for him, becauſe I find it more difficult to find out his reaſon, and to form it for him than to anſwer it, and could even determine for the future, that if he cannot, or will not form his

Argu-

Arguments himself, I shall leave them as I find them covered with darkness and void of form; but if there be any face of reason in this his Answer, at length it is, That the seventh day being commanded in the Decalogue is therefore unalterable: but we have proved that Christ hath altered it, and by the Holy Ghost guided his Apostles to settle the first Day of the Week the Lords Day and our Christian Sabbath: and because I shall meet with this Objection more fully in the next Answer, I proceed to that.

Qu. 10. *Is there not room left in the Words of the fourth Command for the seventh Day to be altered, and our Lords day to be sanctified by the Lord of the Sabbath?* See the Preface of the Commannment, *Remember the Sabbath to keep it holy*, and the Conclusion only saith, *the Lord blessed the Sabbath: and when the seventh day is named, it saith only is, and not shall be for ever so observed:*

Ans. John R. his Answer is No: there is no room, for the seventh day is the very day commanded, and Jesus Christ hath left it upon Record, that it is easier for Heaven and Earth to pass than one tittle of the Law to fail, and hath forbid his Disciples for entertaining such a thought in these words, saying, think not I

am come for to deſtroy the Law; and again, ſaith he; *For verily I ſay unto you, till Heaven and Earth paſs one jott or tittle ſhall in no wiſe paſs from the Law*, who dare therefore attempt ſuch a thing againſt Gods Law, given in ſuch a terrible manner, being ſpoken by his own mouth, the Earth trembling at his Word, and ſo terrible was the ſight that *Moſes* ſaid, I exceedingly fear and quake, and not only ſo, but the Son of God teſtifying that it ſhall abide as long as Heaven and Earth, as is already ſpecified, threatning alſo any that attempt ſuch a wicked act, ſaying, *Whoſoever therefore breaks the leaſt of theſe Commandments and ſhall teach Men ſo*, &c. therefore who dare attempt ſuch a preſumptuous act againſt Gods Law, and Chriſts confirmation of the ſame Law, and what is that to purpoſe in the Preface and Concluſion, ſeeing the day commanded is the ſeventh day and no other, ſo that Sabbath is proper only to the ſeventh day and no other: but as to the concluſion of the commandment, ſome Tranſlate it, *therefore the Lord bleſſed the ſeventh day and hallowed it*, which is moſt agreeable, it being taken from Gods ſeventh day reſt, *Gen.* 2. 3. See *Beza's* Tranſlation, *Exod.* 31. 12. and death not inflicted upon any ceremonial Law but Excommunication,

nication, but death upon the prophaning of the ſeventh day Sabbath: the Reply is.

Reply: *Iohn* R. in this Anſwer is fled to his ſeeming Fort, and he knows if he be driven out from this, that neither he nor any for the ſeventh dayes Sabbath, have any Caſtle nor Covering for their conceited confidence, but the ſcope of the Queſtion if rightly ſtated and plainly expreſſed is.

That a Sabbath as a Sabbath is firſt and laſt in the Precept, and ſhall not be changed, but the particular day is ſecondarily ſpecified, and is mutable as other poſitive Laws are, the Lord having reſerved a liberty to himſelf to change them according to his Royal pleaſure, and who ſhall ſay he hath done iniquity? And as for *Iohn* R. his Argument, ſo far as it hath any colour of reaſon in it, is. That ſeeing Chriſt came not to deſtroy the Law but to fulfil it, and that in every jot and tittle of it, and therefore not to change the ſeventh dayes Sabbath into the firſt day of the Week, and to this we ſhall poſitively and plainly Reply.

1. *Firſt*, There is that which may be called an actual fulfilling in all and every particular point and duty required in the Decalogue, but Chriſt did never actually fulfil the particular Duties of Parents to Children of a Huſband

band to a Wife and many other particular points and duties contained in the Decalogue and yet his fulfilling all and every one of those Duties which had any suitableness to his station and work, as he had opportunity in relation to God or Man, this is called a fulfilling of all righteousness, *Mat.* 3.15.

2. *Secondly*, There is an actual fulfilling of the Law literally; and in this sence the Priest in his Labour in Sabbath duties of his Office, might be said to prophane the Sabbath, *Mat.* 12.5.

And a fulfilling spiritually and finally according to the true scope of the Law, and thus he was said to be blameless, and so may we, if we keep that day holy which Christ hath appointed as most suitable to Gospel times and the most spiritual scope of the fourth Command, although we prophane the seventh day Sabbath.

3. *Thirdly*, To come nearer to the Text mentioned, Christ came not to make any destructive change of the Law but to fulfil it, and therefore to make a perfecting or perfective change: And the Godly, Learned do note that the word to destroy the Law signifies to dissolve or pull it in pieces, Christ came not to dissolve or pull the Law in pieces, and

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leave the wills of Men to a lawleſs liberty, but to bring in a ſtricter holineſs and righteouſneſs, and a more perfect Adminiſtration and edition of the Law, and this is expreſly his ſcope, and Chriſt himſelf expounds his meaning in the following part of the Chapter, in *Mat.*5. whilſt Chriſt gives a more ſpiritual expoſition than the corrupt *Phariſees* did, who did cleave to and pervert the Letter of the Law, as this *Jewiſh Sabbatarian* doth the letter of the fourth Command: but when Chriſt changeth the ſeventh day Sabbath to the firſt day of the week, that is the Sabbath from the ſeventh day of the week to the firſt day of the week, with reſpect to the commemoration, not only of the old Creation which is ſubjected unto corruption, but the new Creation the work of Redemption which ſhall remain: what deſtructive change is this of the Law in any one jott or tittle of it, and no more reaſon for any to complain of a change then they had when Chriſt changed, and made water into wine; if *John Rogers* cannot chuſe but refuſeth this Goſpel wine, yet let him not ſcorn and ſcoff at us, for our thankful receiving of it: And if *Beza* be in ſo good credit with *J. R.* as he ſeemeth to intimate, let him credit *Beza* in this matter alſo, who atteſteth that in

an ancient Copy he had found it thus Recorded, That the Apostle had given order for the Collections in the first day of the week with this added the Lords Day, 1 *Cor.* 16 2.

But seeing this *Judaizer* and others of his perswasion have so wrested this Text, *Mat.* 5. 17. we shall add one consideration more for the clearing of the same, and our Argument is this.

Arg. As Christ came to fulfil the Law, so likewise he came to fulfil the Prophets, so it is expressed in *Mat.* 5. 17. *think not* saith Christ, *that I am come to destroy the Law or the Prophets, I am not come to destroy but to fulfil.*

But Christ did fulfil the Prophets, their prophecies by performing and answering the scope and end of the same, and by changing the Prophecies into performances: Oh most happy and glorious change, without which the Prophets their Prophecies could not have been fulfilled! this was far off from a destructive change of one jott or tittle of the Prophecies.

So likewise Christ did fulfil the Law, and particularly that Law the fourth Commandment, by performing and answering the scope and end of it, and by changing not the Sabbath as a Sabbath, but by changing of the Sabbath from the seventh day to the first day of

the week, and this was no deſtructive change of one jott or tittle of the fourth Command, but a moſt happy and glorious change with reſpect to the glory of the Law-giver, and the good of his People, which bleſſed ends are more fully and perfectly attained by the change, than could poſſibly be by a ſeventh day Sabbath, as is more fully explicated in my Catechiſm; ſo that the fourth Command complains not, it is wronged not a jott, or tittle of it deſtroyed, no more than when veſſels of Braſs or Earthen Veſſels are turned into Gold and that which is leſs perfect is turned into that which is more perfect, for though the Law of God is ever perfect as to the time and ſubject for whom it is fitted, and ſo as the ſeventh day Sabbath as it reſpected the time and ſubjects for whom it was fitted, but yet when the firſt day of the week is appointed by the Lord of the Sabbath as moſt ſuitable to Goſpel times, and the ſubjects of Goſpel Adminiſtrations; now that which was leſs perfect reſpecting this time and ſtate muſt give place to that which is more perfect, and in this the fourth Command is not deſtroyed but fulfilled, the Law being no Enemy to the Goſpel, but like *Moſes* and *Aaron* do kiſs one another upon the Mount of the Lord, and thus doth the fourth

Command and our Chriſtian Sabbath.

Qu. 11. *Whether do you well, knowing theſe Arguments are pleaded and accordingly practiſed in all Chriſtian Churches and our Laws thereupon founded, to diſturb our Peace, offend our Conſciences, oppoſe our Government, before you gave us conviction, either by writing or otherwiſe, when as you were left to enjoy your own perſwaſion in private?*

Anſ. To which *John R.* his Anſwer is, as followeth,

I am willing to refer it to the Judgement of God whether I have done well or not well, who knows whether you have ſtood for his truth or I, but to ſay pleaded and practiſed in all Churches; I know it to be otherwiſe both by Books and Reaſonings, and as for the Laws reſpecting theſe things, I know no Authority you have to make ſuch Laws; for there is one Law-giver who is able to ſave or to deſtroy, reſpecting the things as to matter of Worſhip: you ought to have been obedient to his Laws, and not to have adventured to make Laws for him, founding them upon notions, and ſo become deſpiſers of his Laws, and perſecutors of thoſe which will worſhip God by his own Laws, and whatever you think of it, it is God oppoſeth you by us, wherein you act in darkneſs

neſs and not Govern according to his will, and as for our not giving you conviction as you ſay you are ſo far from receiving conviction from our hands, that you would not give us liberty for to make our lawful defence, but uſe your unreaſonable power by preventing us of lawful plea, and alſo we did write the firſt time we were brought before you, *John Allyn* the Secretary being Judge, which was before you had any firſt-day Law, as ſince you have made, we not knowing then but that we ſhould have had liberty to have pleaded our innocency, but was forthwith took away by the Conſtable and not ſuffered to make our defence, being fined ten ſhillings a piece, and committed to the Priſon; and no Law of God or of this Colony produced to convict us by, which we look to be very unreaſonable: and then wrote we to the Court which was then ſitting but obtained no anſwer; I have a Copy of it to this day with all our hands to it as we then ſent it, but being now in Priſon I cannot come at it, otherwiſe I might have ſent you a Copy of it at this time. And what I have met withal from ſome of the Miniſters reſpecting this matter, it will be too much for me to write now, to aſſert what oppoſition I have met with from their hands in not lending me an ear, I

deny that we were left to enjoy our own perſwaſion in private, foraſmuch as God hath hid theſe things from the wiſe and prudent and revealed them to us, He hath required us, that what he hath told us in darkneſs we ſhould ſpeak in light; what we hear in the Ear to preach upon the houſe tops.

The laſt thing in thy Paper is as followeth, *John*, when you have anſwered theſe Queries in writing, then a Reply may be made by ſome able hand, and publiſhed to the World, or you may ſend it whither you will, but further to gratifie Pride, conceit or your preſumption we ſee no need, nor to be for edification, and to this added to the former, *John Rogers* ſaith, I having anſwered to thy Queries writing them at large, ſo as where my anſwers may be ſeen, they may be ſeen at large with thy reproachful Superſcription and falſe charge, with both the Superſcriptions and reviling Concluſion, I know not of one Word that is wanting that is in thy Paper, but is here exactly ſet down, and the Queſtion ſpake to.

And *John Rogers* further ſaith, I deſire now that theſe following things may be weighed and well conſidered; we have this many years ſuffered under the Government by Impriſonment, Fines, and other Sufferings, under a pretence

tence of Hereſie, and acting againſt Chriſt, and being Antichriſt, it muſt needs follow that if we are ſuch, it muſt needs be becauſe we hold ſuch things which are Erroneous, being corrupted; and if ſo, why do you not ſhew us wherein, and confute us by the Scripture? we are ready at any time to produce our Scripture proof for what we hold, for it doth indeed belong to us to prove what we hold by the Scripture, and alſo it belongeth to you to prove what you hold by the Scripture; for it is not our work to prove your Opinion, nor your work to prove ours, but the affirmative party is to produce the proof, now we are the ſuffering party, being judged by you as if we were Antichriſt, and called to an account by you: could we now have Juſtice at your hands, and you reaſonable Men, you would demand our proof out of Scripture and weigh the ſame meekly and uprightly: we call you not to an account about your Opinion, but you ours, therefore it is our Opinion that is in hand, and do you think it hath a good face on it, while you are afflicting us, and charging me to be Antichriſt, and acting againſt Chriſt, to put forth Queſtions to me about your own Opinion whenas I call you not to an account about it; but ſince thou haſt begun to queſtion

about your own Opinion well may I.

Reply. The Reply to *John Rogers* his long Answer, and to the eleventh Querie, I can find in this his Answer, neither Divinity nor Humanity, neither good Reason, nor good Manners; but a throng of absurdities and incivilities: and as soon as they are brought near the Light their monstrous deformities will be made manifest to any man who hath not a blast upon his reason.

1. *First*, The Word of God saith, that we ought to follow peace with all Men, and holiness, without which no man shall see the Lord. *Heb.* 12. 14.

But *John* R. pretending holiness proceedeth to disturb the peace Ecclesiastick, and Civil, of Pious Rulers and Godly People, and appealeth to God for a Judgement, like those in *Isai.* 48. 3, 4. who said *they would trust in God*, but they were rebellious, and their Brow as Brass and Neck as an iron Sinew.

2. *Secondly*, He denies that all the Churches of Christ do keep the first day of the week, as it is the Lords Day, and asserteth the contrary: but if *J. R.* knows of any Church in antient times or of late times, it is pity he doth not help those of his Perswasion who have been so often chalenged to mention one

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Church of Chriſt in former times, or one Writer, or one Chriſtian, or one Heretick, who did gainſay this until late times: But if *J. R.* hath found them out and yet they muſt not be known but lie in obſcurity, there we muſt leave him and his Churches at preſent.

3. *Thirdly*, God and his People hath choſen our Governour to be a Judge, but *J. R.* hath taken upon him to give him his charge, and both in his Preface and in his Concluſion, hath uſurped the power to judge, both our Governour and our Laws, contrary to *James* 4. 11. and although the Word of God ſaith, *Rebuke not an Elder, but intreat him as a Father*, 1 Tim. 5. 1. and that we ſhould be ready to give a reaſon of our hope with meekneſs and reverence, 1 *Pet.* 3. 15. But *I. R.* is bold to rebuke our Governour, Dictatour-like, without the leaſt appearance of meekneſs, but with a groſs appearance of irreverence, having wholly forgot what Titles of Honour *Paul* gave, not only to *Agrippa* the King, but likewiſe to *Feſtus*, *Act.* 26. civility may be in one where ſincere Converſion is not, and good Manners may be where ſaving Grace is not, but it is not a poſſible thing that ſincere Converſion and ſaving Grace can be in that Man in whom there is not Civility and good Manners

ners. And as for his aſperſing Complaints a-gainſt the Government, for proceeding againſt him, I have no call: nor is there any need for me to take the defence of our Rulers, they are well able to defend themſelves, and will in due time clear their exceeding lenity towards *John Rogers* and their legal proceedings, and wipe away all his reviling Aſperſions; and what hath been done by the Miniſters and other Chriſtians for the conviction of *I. R.* and his Company is well known to thoſe who are not meer ſtrangers: *but reprove not a Scorner leſt he hate thee*, Prov. 9 8. A Man that is an Heretick after the firſt and ſecond Admonition reject, *Tit.* 3. 10.

So that means of Conviction are to be improved with reſpect to the hope of good fruit but what the fruit hath been of the improvement of means upon *John R.* is known to any who knows *John Rogers*.

And whereas *John* R. is called in that writing a Priſoner of Antichriſt, and this and ſuch like expreſſions he calleth Revilings: I ſhall propound ſome conſiderations out of the Word of God to guid our Judgements.

1. *Firſt*, He that ſets himſelf in oppoſition to Chriſt in his Meſſengers, and in the Communion and Aſſembling of his Church, doth act the

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2. *Secondly*, He that manageth his perſwa-on whatever it is againſt the Churches of hriſt by an Antichriſtian ſpirit, is in this an ntichriſt, that is to ſay, not with that Chri-ian Spirit as the Witneſſes of Chriſt are ont to do, by laying aſide the uſe of lawful berty. As *Paul* in abſtaining from Meat ather than offend his Brother, *Rom.* 14.

By practiſing that which there is no Rule nd Command for, unleſs it were at preſent or avoiding of offence, as *Paul*'s Circum-iſing *Timothy*, Act. 16 3. And obſerving o-her Ceremonial Rites for a time, although he as as clear in his Judgement in theſe things, nd far more infallible than *John R.* can be oncerning his ſeventh day Sabbath.

And behaving themſelves before thoſe who re in place of Civil Government, in giving a eaſon of their hope with meekneſs and reve-ence as in the forementioned place, 1 *Pet.* .15.

Theſe and ſuch like virtues have eminently hined in all ſufferers for Chriſt.

But the contrary to theſe is an Antichriſti-n Spirit, when ſo far from avoiding offence, hat there is a catching at an opportunity to ay a ſtumbling block in the way, not only of

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the Prophane and the Heathen, and giving them an occaſion to Blaſpheme but to grieve thoſe whoſe godlineſs is manifeſt to the Conſciences of all, this is practical Antichriſtaniſm in a high degree.

3. *Thirdly*, He that preſently after his pretended Converſion, plungeth into the erron of Anabaptiſm, and moſt rigid Separatiſm and Enthuſiaſm more deep than ever they dip any in the water, and at length is left to fall from ſet and ſolemn ſeaſons of Prayer, and to deny the immortality of the Soul, at leaſt to dream that after its departure out of the body, it lies in a ſleep, and ſhall neither go to Heaven nor Hell, this is the Man who is proud, and hath doted upon his Queſtions until he knows nothing, 1 *Tim.*6.4. This is the Man whoſe folly ſhall be made manifeſt unto all, 2*Tim.*3.9 The Heathen Philoſophers, and the natural light of reaſon in theſe very Heathen, ſhall riſe up to condemn him. This is the Man whoſe deſtruction ſhall be ſwift, 2*Pet.*2.1 And periſh in the gainſaying of *Korah*, Jud.11.

4. *Fourthly*, He that doth all the former under a pretence of Converſion work, having been notoriouſly ſcandalous in his life; and as ſoon as he pretends to be converted, he preſently leaps into Antichriſtian-practices and runneth

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Spirit of

unneth furiouſly on with an Antichriſtian ſpirit, this is the Man whom the unclean Spirit ds to be empty, ſwept & garniſhed, & returns with 7 Devils worſe, & the latter end of is Man ſhall be worſe than his beginning, *Mat.* 12.44. And whilſt he acts in ſuch ſpiteful oppoſition againſt the Spirit of Chriſt in his eſſengers and Communion of Saints, and in at Blaſpheming, Reviling or dirty manner ith lies and ſlanders againſt the Rulers in the olony and Church, if this man hath not alcady committed the Sin unto Death, yet he in the high way to that unpardonable Sin aainſt the Holy Ghoſt, *Heb.* 10.26,27,28.

But how far all theſe are applicable to *I. R.* leave to his own Conſcience, and the Conciences of others: I am only at preſent cald to declare the Rule out of the Word of God by which we ought to judge; and let oners who are eye-witneſſes, and ear-witneſſes f his practice give in their Teſtimony when ney are called thereunto: But I conclude, nat if the Spirit of Chriſt was not only in the Martyrs, the Witneſſes of Chriſt, but likewiſe in our godly Predeceſſours, Mr. *Hooker*, Mr. *Cotton*, Mr. *Davenport*, Mr. *Shepard*, Mr. *tone*, and in many others in *England* & *New England*: That Spirit that is contrary to the Spirit of Chriſt in thoſe Worthies is an Anti-

chriſtian Spirit, and in whomſoever it is manifeſt, that Man is no follower of theſe godly Predeceſſors; and although we are an unworthy and declining People *John Rogers*, and thoſe who are of his fellowſhip do oppoſe us in our declenſions, but in thoſe things in which we are followers of our godly Predeceſſors in thoſe very things they ſhew themſelves Adverſaries againſt us in this day.

But now I ſhall haſten unto a Concluſion, *John Rogers* concludes his writing with ſeven Queſtions: The Preface to them is this; *John Rogers* ſaith, I deſire you ſince we are under Sufferings by you, that thou wouldeſt procure and return me a direct Anſwer to my ſeven Queſtions underwrit, without ſhifting or ſhunning the ſame.

John R. his firſt Queſtion is;

Qu. 1. *Whether Sin is imputed where no Law is?*

Anſ. That ſeeing the Law, whither Moral or Goſpel, contains a Platform of well-doing, the contrary to this is Sin, and if no Law then no tranſgreſſion; but Chriſt is our Judge, our Law-giver, and our King, and he will ſave us, *Iſai.* 33. 22. and he hath given us his command to keep the firſt day of the week holy as the Lords day; And the *Moſaical*

Law

Law reſpecting the ſeventh day Sabbath, in which *John Rogers* truſteth, ſhall condemn him for his diſobedience againſt the Law of Chriſt, which is Lord of the Sabbath, as we have proved already; and thus he hath an Anſwer to his firſt Queſtion, and likewiſe to his ſecond Queſtion, *whether there can be Tranſgreſſion where no Law is.*

John Rogers his third Queſtion followeth;

Qu. 3. *Whither or no God hath given Laws ſufficiently to reprove ſuch as are Tranſgreſſors, or is ſhort in his Laws and ſo need many Aſſiſtants?*

Anſ. Gods Laws are perfectly ſufficient, and they need no Aſſiſtants, but we need Aſſiſtants to look to the Application and Execution of them againſt Malefactors, and to be a terror to evil Doers; and beſides many other Reaſons to prove this, the experience of *John Rogers* his behaviour may be ſufficient to convince us that the Government have need of Aſſiſtants, although the Law it ſelf needs none.

Qu. 4. *Hath God any Law to forbid work on the firſt day of the week, and that gives liberty to work on the ſeventh?*

Take likewiſe his fifth Queſtion almoſt the ſame with the fourth, and then we ſhall anſwer them together.

Qu.

Qu. 5: *Hath God by any of his Messengers or otherwise in Scripture called the first day of the week the Christian Sabbath, or is it a humane invention, if not humane, quote the place in Scripture, for a thing is known by the name of it?*

Ans. I Answer both to the fourth and fifth Question, I have proved it already by many Arguments from aforementioned Scriptures, that the first day of the week is by Christs Commandment the day appointed to be the Lords day, and our Christian Sabbath, and therefore I refer him for an Answer to that which hath been already said.

Qu. 6. *If any Sect produce Consequence from Scripture, as the Judge to uphold their Opinion, and it appear to be altogether contrary to the plain Word of God in the Scripture, whither or no I should look at it to be consequence or blindness in the Sect?*

Ans. The Consequence from Scripture is either a necessary Consequence, and being according to Scripture, is of as full force as any plain Scripture, as *John Rogers* granted in his Answer to the first Question, or else it is a Consequence seemingly deduced from Scripture, but is really a perverting of, and contrary to the Scripture, as some unlearned and unstable, who wrest the Scriptures to their

their own destruction, 2 *Pet.*3. 16. and then it is far off from being of the same force with the Scripture: But we have given *John Rogers* necessary deductions from plain Scriptures in the Old and New Testament, to prove that the first day of the week is the Lords day, and our Christian Sabbath; and it is in vain for *John R.* to deny this until the Arguments be confuted.

Qu 7. *John Rogers* his seventh Question, *Whether or no there be a possibility to take out the day commanded out of the fourth Commanament, and put in one of the six working dayes, in the room thereof, and not alter one jott or one tittle of the former Law, if there be a possibility of such a thing, or ever such a thing was?* I desire a Copy of it may be sent me to the Prison as soon as may be.

Ans. My Answer to this seventh Question is, that I have already proved in my Reply to his Answer to the tenth Question, that this change of the Sabbath from the seventh day to the first day of the week is no destructive but a perfecting change, and so far from destroying the Law in a jott or tittle of it, that it is a fulfilling of the Law as really and fully as the performances of Prophecies are the fulfilling of Prophecies, and it is too late for

John Rogers now to queſtion, whither that be poſſible to be done which is already certainly performed and done as we have proved already; and as for ſome fragments of Objections and Cavils which *I. R.* hath gathered out of ſome late Authors, and yet if all theſe be put together he is unable to defend his ſeventh day Sabbath.

And it is as poſſible for *I. R.* to hinder the charge of the Moon as he can hinder the change of the ſeventh day Sabbath, ſeeing it is founded upon the works of Creation which is given to change: but who can hinder the ſtability & immutability of the firſt day of the Week, the Lords day; which is grounded upon the unchangeable work of our Redeemer, according to an immutable and everlaſting Covenant: And if it be not poſſible for *I. R.* yet to ſee the reaſon of this but admire at his legal light, and deſpiſe Goſpel viſions: *Behold ye deſpiſers wonder and periſh, for I work a work in your dayes, a work which you ſhall in no wiſe believe, though a man declare it unto you*, Act. 13.41. and yet thoſe who have the Revelations of the Spirit of Wiſdom in the Goſpel, ſhall ſay, this is the Lords doings, it is marvellous in our eyes, this is the day which the Lord hath made; *Save now I beſeech thee*

thee O Lord, bleſſed is he that cometh in the Name of the Lord, Pſal. 118. 23,24,25,26.

And if he that deſpiſed the Law of *Moſes*, and particularly did prophane the ſeventh day Sabbath was ſo ſeverely puniſhed, as *John* R. did note, of how much ſorer puniſhment ſhall he be thought worthy, who hath deſpiſed the Goſpel Commandment, and particularly the Lords day the Chriſtian Sabbath, the Ordinance and Inſtitution of Chriſt which he hath by his Blood purchaſed, *Heb.* 10.28,29.

And thus I have done likewiſe with *John R.* his Queſtions at preſent; and if *I. R.* or any for him ſhall undertake to make a Reply to that which hath been ſaid, I expect they ſhould anſwer my Arguments *in terminis*, according as they are in the frame and method of them: I do not intend for the future to trouble my ſelf with an Anſwer to ſuch Lax Diſcourſes as have nothing of the frame of an Argument with them.

And thus at preſent I have done ſpeaking to Man, but this I may ſay, *Oh Lord, I have not deſired the woful day, that which came out of my lips was right before thee, be not thou a terror to me, thou art my hope in the day of evil*, Jerem. 17. 16, 17.

And if in any thing I have ſaid for matter or

manner, or in any reſpect whatſoever I have erred, let it not be confirmed but confuted, and let me be convinced: but if that which hath been ſaid be according to thy Holy Word revealed by the Apoſtles of the Lord Jeſus, let thoſe who do, or ſhall oppoſe, be converted, and repent of this their Wickedneſs, and pray God, if perhaps the thought of their heart may be forgiven them, or elſe let them be confounded and cut off. *Act.*8.22 *Gal.*5.12

And whereas the Plague is come into a neighbouring Plantation, and ſome Families already ſhut up, the Lord have mercy upon them, and humble us deeply for our great unfruitfulneſs, and eſpecially for our prophanation of the Lords Day: what is the cauſe of this ſo fierce wrath to let looſe a Spirit of Error and Deluſion thus to rage, that thoſe who received not the love of the truth may be delivered up to believe a lye, and damned that have pleaſure in unrighteouſneſs, (2 *Theſſ.*10, 11, 12) And whilſt ſome riſe up that they might caſt down the Chriſtian Sabbath, under a pretence of advancing the ſeventh day Sabbath; *Oh Lord, let not the evil one prevail with the prophaneneſs of others to cauſe them to neglect holy time and holy things.*

Do

Do good O Lord to those that are good, and to them that are upright in their hearts: As for such as turn aside to their crooked wayes, the Lord shall lead them forth with the workers of iniquity, but peace shall be upon Israel, Psal. 125. 4, 5.

Decemb. 12. 1682. JAMES FITCH, *Senior.*

FINIS.